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COMMUNICATIONS.

The following, which came to hand from some distance, really ought to have had an earlier insertion. Still we are unwilling to withhold it from our readers:—

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. IX.

THANKSGIVING IN ——, N. Y.

The annual appointment, by the Executive of this state, of a day of thanksgiving and praise, is in some sense an act of homage to a good New-England custom, as well as a most reasonable and delightful service, in reference to the great Author of all our mercy. A native of New-England, and an ardent lover of her religious, moral and literary institutions, no common privilege awaited me, as I walked on thanksgiving day to the presbyterian church in ——, the excellent pastor of which was a native of the same highly favoured section of country with myself, and had, for a term of years, in the earlier part of his life, been the minister of one of its mountain towns. The village through which we walked to the delightfully situated church, bore every impress of wealth, abundant thrift, and cultivated taste. It had not the venerable air of one of the old Connecticut river towns; nor had it the appearance of a town which had grown up in a night. Durability was blended, in the general impression, with beauty; which gave evidence that the external appearance of this village corresponds to the character of its inhabitants, and the genial influence they might be expected to exert on the surrounding towns.

The church was filled with ladies and gentlemen of very prepossessing and intelligent appearance. I could not but exclaim, mentally—Is all this the work of thirty-five years? Is it possible that only one third of a century has elapsed, since the fall of the first tree in the lovely valley of ——, announced the hand of civilisation. Yet it was even so.

The services of the choir of singers, led by an accomplished gentleman, and accompanied by a sweet-toned organ, evinced a correct musical taste; and the strains were responded by the answering sympathies of the heart. The cheerful air of the well-finished edifice, as well as the sacred music, and the appearance of the congregation, gave, in my mind, a singular appropriateness to the text—"*The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*"

The clergyman reminded his hearers that most of them were of New-England origin, and like him, could not remember, while they were in the land of the pilgrims, a single omission in the annual observance of this festival of gratitude. He congratulated them on the accession of the great state of New-York to this puritan custom, as honourable to the memories of those who instituted the observance of one day near the close of each year, for the noblest of human emotions; and above all, as honourable to the munificent Giver of all good.

I do not intend to give a sketch of the able sermon, or even an outline of its interesting order of arrangement. My purpose is simply to allude to a few among the many important topics which were illustrated by the impressive speaker. He departed, in a slight degree, from his usual custom, which had been to enumerate the particular blessings that called upon the receivers to render thanks to the great Author of every blessing. Two very important objects of consideration were unfolding themselves in the dim futurity of our national history, which naturally threw an anxiety, if not a gloom, into the mind of the Christian. One was the question before our general government, respecting the removal of the tribes of Indians, against their inclinations, from a soil they had just began successfully to cultivate, which had, for generations, been secured to them as the rightful proprietors, by solemn treaties and ancient land-marks. The *ejection* of 60,000 lords of the soil, from a territory rendered sacred to them by the bones of their fathers and the altars of religion, or the *confirmation* of their ancient rights, was perhaps to be the work of the constituted authorities of our nation; and to be done before the eyes of Him who awarded a heavy judgment against an ancient ruler, for taking away, by an unjust assumption of power, a single vineyard.

The other consideration arose from the question in which our christian community felt so lively an interest:—Shall our beloved country, so deeply indebted to God for unparalleled blessings, violate his requirement to keep holy one seventh part of time, for the purposes of worship and for works of mercy? Shall the national sin be justly laid to our charge, of virtually abrogating the law of the Lord of Hosts, by the express law of our land?

The chain of reasoning entered upon by the speaker, to show the miserable emptiness of the bug-bear cry of "*Church and State*," was most conclusive. It irresistibly fixed on those individuals who raised the loudest outcry, the very design, the odium of which they strove to attach to the leading denominations of Christians in our country; the very freedom of which country, thus far, in every item, had been the work of christianity, and of men professing the strictest regard to the institutions of religion. I was reminded by the speaker's powerful appeal, of a similar argument on the same subject, delivered by Rev. Dr. ——, last winter, in ——, which he concluded by the following strong expression:—"*Union of church and state! If we, as a nation, violate God's Sabbaths, there will be a union of our church and state*, not in this world, but in the pit of destruction."

Though the fact, that these questions were not at this moment irrevocably settled, in such a manner as to entail the judgments of heaven upon us as a nation, was to be considered as a matter of thankfulness; yet the fact that those things should ever become *questions*, threw a shadow over the present, which might, indeed, be dissipated by the future.

I have not followed the speaker's arrangement thus far, *in course;* yet I will spend a moment in giving a part of his views, on the causes of thankfulness that now fastened their claims upon his audience. He saw —— parishioners before him, whom he had seen during the lapse of the year on beds of sickness, apparently near the world of spirits. With what emotion would they and their friends lay their thank-offering on the altar! Humility was represented as the only true foundation of gratitude. A proud man was never a thankful man. Divine Providence, the speaker thought, was not to be considered as producing, by any arbitrary dispensation, the scarcity of pecuniary means which had occasioned so much embarrassment of late in the mercantile community. The earth had produced plentifully; winds and waves and skies had been propitious. Man only was in the fault, by indulging in habits of extravagance, and by some capital mismanagement in the great fountain heads of the circulating medium. He invited any one of his audience to follow him, in fancy, across the isthmus of Darien, down the shores of South-America, lingering long enough to examine the islands of the ocean; then passing over the great continent of Africa, to note its productions, weigh its comforts, its blessings; then visiting richer Asia, to take an inventory of her wide spread domains; then turning his steps to wealthy, powerful, civilised Europe, let him plant his feet on the tower of London, turn his eyes to the Thuilleries of Paris; and then let him say, in what other land, than his own America, would he dwell, or rear up, to virtue and to patriotism, the children which God had given him. Your's, &c. A. Z.

For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(*Continued.*)

Abraham, the father of the faithful, prayed, "O, that Ishmael might live before thee." And though Ishmael had no share in the peculiar covenant, which was to be established in Isaac, the prayer was heard and answered. Christians, then, as "heirs of the covenant of promise," may doubtless offer a similar petition in reference to every child committed to their care, and be assured, that so far as the form of their petition is concerned, they are asking for a *good thing*.

In the act of dedicating our children to God in baptism, we affix to them the seal of his covenant. We promise to pray with and for our children, and engage to train them up in the nurture and admonition of the Lord. The covenant is understood to be conditional. If while faithful to ourselves, we are faithful in praying for our children, and in training them up for God, then the twofold promise, "I will be a God to thee, and to thy seed after thee," will be fulfilled, and rendered sure on the part of our heavenly Father. Nor does the covenant seem to anticipate, in this respect, absolute sinless perfection in the person of the parent. God can indeed command nothing less than this, as a rule of duty. But in his purposes of grace with fallible creatures, he can forgive sin, and accept of a species of obedience, which is rendered perfect only thro' Christ. What degree of imperfection is consistent with ultimate salvation, is not the question before us. Abraham was a fallible man; but he was *accounted* faithful, and obtained the promise in behalf of himself and others; so that in him all the families of the earth are blessed. The heirs of the kingdom, in every age, who have walked worthy of the christian name, have obtained the promise, at least, in behalf of their own salvation; and no doubt, the same degree of watchfulness, and effort, and discipline, and prayer, and faith, excited in reference to our children, which is graciously accepted in our own case, will in every instance be accompanied or followed by the fulfilment of the promise in our children's salvation. It must be so; for the covenant thus considered is of a uniform nature. The man, who, with all his habitual imperfections, obtains the first portion of the promise, "I will be a God to thee," is, in the nature of the case, equally capable of obtaining the second portion, "and to thy seed after thee."

Imperfect obedience, however, is *entirely* a different thing from systematic neglect or positive disobedience. The professed Christian, who deliberately neglects his soul, will lose it; and if he indulges habitually in the spirit of disobedience, he thus shows conclusively, that he is, after all his pretensions, an alien from the commonwealth of Israel. So the professed Christian, who deliberately neglects to pray for his children, or to instruct them in spiritual things; or who, on any pretext whatever, refuses to train them up by example, by precept, by admonition, and by correction; or who, not thus neglecting or refusing, is yet found to do his work deceitfully, and in the temper of unbelief; will as assuredly fail of obtaining the promise in behalf of his children, as he would fail, by similar neglect or refusal in regard to his own case, to obtain his own soul's salvation. The two cases, for ought I can see, are parallel. Both are entirely of grace; yet both are equally conditional. God may indeed save many a child, whose parents cannot plead covenant mercies in its behalf; yet evidently when he does so, it is by a *special act* of sovereign grace, and not out of respect to a broken covenant.

Here, then, we are furnished with something like a criterion, by which we can judge whether we pray amiss, or pray acceptably, for the conversion of our children. For if our prayers are sincere and effectual, they will be accompanied with persevering effort. Abraham, let it be remembered, was "counted faithful," in the performance of practical discipline, no less than in delivering up his son, a victim for sacrifice. God says expressly, even before the birth of his children, "I know him, that *he will command* his children and his household after him; and they shall keep the way of the Lord." Some idea of the nature of this obedience may also be gathered from the special command of God to the descendants of Abraham, as recorded in the sixth chapter of Leviticus. "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; and when thou liest down, and when thou risest up: And thou shalt bind them as a sign upon thine hand; and they shall be as frontlets between thine eyes: And thou shalt write them upon the posts of thine house, and on thy gates." Here is a measure of faithful perseverance, based upon the constant habit of holy living, which I fear is but little thought of among christian families; yet it is plain that if christian parents would plead the covenant with effect, in behalf of the salvation of their children, they must take this very measure of faithful perseverance as an exact rule of duty, and earnestly strive in the strength of the Lord, and under all circumstances, to obey it. Let them not here plead the imperfection of their natures as an excuse; they might just as well plead it, in the whole circle of duties that relate immediately to their own salvation. Nor let them plead the example of eminent Christians around them, as an objection to the strict interpretation of the covenant. As well might the example of Eli be argued against the scripture testimony in favour of Abraham. Both were holy men; yet while the one obtained covenant blessing for his children, the other broke this part of the covenant, and was publicly smitten even in this world for his delinquency.

If, then, the views of the covenant I have advanced are true, it will be seen at a single glance, why the prayers of so many nominal Christians, in behalf of the conversion of their children, are not answered. These professors, if I may be allowed to speak plainly, are systematic covenant-breakers. Either in theory or in practice, or in both, they set the conditions of the covenant entirely aside. What the conditions are, we have already seen; but Christians, real as well as nominal, are ever prone to forget them.

One pleads the want of special talent as an excuse for not *governing* his children; while at the same time, perhaps, his very domestic animals, where there is nothing but instinct to operate upon, continually witness against him by their orderly conduct. Another says, in reference to religious instruction, "O, I have no gift for this." But why has he not acquired this "gift?" He can instruct his children in other things of infinitely less importance, from sun to sun, and from day to day. Their progress in these things show that the plea is indefensible. A third is heard to say, in reference to the same subject—"I know not why it is thus with me; but I always could talk better with the children of other people than with my own." Out of his mouth he must be condemned in this matter. He has the gift of conversation, and he knows it. He knows, too, that his duty *begins at home*. A fourth entrusts the religious education of his children, chiefly to infant schools, sabbath schools, and bible classes. These are indeed blessed institutions, as auxiliaries of family instruction; but they cannot take precedence of it, without inverting the constituted order of things. If the conditions of the covenant are to be fulfilled by proxy, where there is no absolute necessity in the case; then we must suppose, also, that the blessing will come by proxy, if it comes at all. Clearly the parent undervalues the covenant, and is unable to plead it to any avail in prayer. But a fifth will tell us, that he has a large family of children. He does not wish them all to follow his own occupation. He wishes to give them greater advantages than their parents ever enjoyed, that they may rise to more distinguished usefulness in life. Very well; what does he then do with them? He looks out for some smart tradesman or merchant, or some distinguished professional man, who of course is, in all probability, too busy with the affairs of this world, to be much interested in those that relate to the next. Here, instead of receiving spiritual instruction daily, in the house and by the way, at morning and at evening, and at every interval of time, they are trained up directly in the peculiar habits of their employers. If, in this situation, they become despisers of religion, or acquire fixed habits of worldliness, or pride, or covetousness, the parent must of course be responsible. He has committed the religious instruction of his child to unworthy hands; and unless there is some redeeming circumstance in the case, his prayers for that child will in all probability be unavailing.

These lamentable instances of covenant breaking, I am sorry to say, are of frequent occurrence, even in families that are more or less distinguished for piety. Would that there were none in the midst of us, of a still more flagrant character. Alas, for the secrets that eternity will reveal on this subject. It will be seen at last, that many a professed christian parent has bartered the immortal soul of his child, in exchange for a little exterior polish of manners, a little carnal knowledge of the world, a little contemptible heap of dust! Such parents, instead of bringing up their children for God, are absolutely training them up in the nurture and admonition of this rebellious world; and little as they may think of it, the blood of their children's souls will be found at last in the skirts of their own garments. Such parents not only neglect systematically to comply with the conditions of the covenant, to which they have themselves subscribed and sworn, in the presence of heaven and earth; but little as they are aware of the fact, they absolutely cast out their children into the fields of the tempter, and train them up with their own hands for the kingdom of the adversary. Can such parents have any face to pray for their children's conversion?

Happily, a few have been "counted" faithful in every age; and the Lord has crowned their exertions with the most distinguished blessings. Their families, I had almost said, have been a perpetual Bethel. The ark of God has dwelt in the midst of them. The statutes of the Lord have been their delight and song, in the house of their pilgrimage; and their prayers, accompanied with obedience, and faith, and love, have gone up as a sweet memorial, and prevailed. The parents of such a family may often say, "Here are we, and *all* the children whom thou hast graciously given us."

(*To be continued.*)

For the Western Recorder.

OBITUARY.

MARGARET TRACY, the subject of the following article, was born in Franklin, Conn. in January, 1802. She was blessed in early life with the instruction of pious parents, who solemnly dedicated her to God, in the ordinance of baptism, in her childhood. To this holy dedication she afterwards looked back with peculiar pleasure and with heartfelt gratitude. She considered it a distinguished privilege to be thus early devoted to God, and to receive the seal or token of his immutable covenant. She often referred, with lively interest, to the tender instructions of a pious mother, who was unwearied in her efforts to impress gospel truth upon her youthful mind. Nor, in the midst of the vivacity and thoughtlessness of youth, were these instructions ever entirely erased from her memory. They had made a deep and lasting impression.

At the age of thirteen, she removed to Columbus, in the county of Chenango, to reside with her friends and more distant connexions, after the death of her mother.—Here, at the age of sixteen, it pleased the Lord to arrest her attention with serious things, under the ministry of Rev. Mr. Donalson, at that time preaching in Columbus. On a certain occasion, after having been unusually rude, on the intermission of an holy Sabbath, she, in company with her gay associates, went into the house of God, after divine service had commenced. Here contemplating what she had done, in the light of gospel truth, she became sensible of her lost situation, as a sinner against God, and was so affected, that she had not strength sufficient to leave the house without assistance. From this time she felt the importance of making religion a serious business, and of seeking the salvation of her soul in earnest. All was stupidity and moral death around her. Even her young companions ridiculed the idea of her being serious. She was not, however, to be diverted by ridicule, from attending to the one thing needful.—She laboured for about six months, under the most distressing and fearful apprehensions of experiencing the wrath of God forever. At length, after much distress—after many wearisome days and sleepless nights, she found peace in believing. She was brought by a Saviour's love, to surrender her all, without reserve, into the hands of God—to be at his sovereign disposal forever, whatever might become of her at last. On Oct. 5th, 1820, she solemnly dedicated herself to God, for life, in an everlasting covenant. In a record of the above date, a part of which only is selected, she has left the following impressive language of prayer and self-dedication to God:—

"This day do I, with the utmost solemnity, surrender myself to Thee. I renounce all the former transactions of my life, and consecrate to Thee all that I am, and have; to be all used for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine, through the endless ages of eternity; ever holding myself in an attentive posture to obey the first intimations of thy will, and ready to spring forward with zeal and joy, to the immediate accomplishment of it." * * * * * * * * * "And when the solemn hour of death shall come, may I remember this thy covenant, well ordered in all things and sure, as all my salvation and desire, though every other hope and enjoyment is perishing. In that trying hour, wilt thou inspire with trust and confidence my departing spirit, and receive it to the abodes of them that sleep in Jesus, peacefully and joyfully, to the accomplishment of thy great promise to all thy people; even that of a glorious resurrection, and eternal happiness in thy heavenly presence! Should my surviving friends, when I am in the dust, meet with this memorial of my solemn transaction with Thee, may they make it their own, and solemnly engage in thy covenant of grace, and lay hold on eternal life."

Such is her solemn language. May the reader make a similar dedication of himself to God.

She afterwards removed her connection with the congregational church in Columbus, to unite with the sister church in Madison, of which she remained a devoted member about one year and a half. From that church she removed her relation to the 2d congregational church in Hamilton, where she remained a year and a half before her death. Of this church she was considered one of the brightest ornaments. In the instruction of children and youth, in common and sabbath schools, she was extensively engaged, with satisfaction to herself and profit to others. She became peculiarly endeared to those who had received her instruction. Many can witness to the faithfulness and christian solicitude which she manifested in their behalf. She became endeared to all her acquaintance; and it is not known that any individual indulged ill will or unkind feelings towards her. She was greatly beloved as a Christian. Two years ago she endured a distressing illness in this village, when she manifested the patience, the humility, the submission, and the triumph of a devoted Christian, who lived with God. She then expected to leave the world; and expressed no wish to remain. Her God and Saviour seemed preciously near to her; and she felt that she could depart in peace, without a murmur, and without reluctance.—From this sickness she never entirely recovered, but was comfortable for months. A pulmonary disease had evidently began to prey upon her. For months previous to her death, she evidently had a premonition of her dissolution. In her last lingering sickness her pains were severe, and often most excruciating. They would sometimes extort an involuntary groan. But she was never heard to complain under them. On this subject, just a month before her death, she said, "I feel as if I had not suffered any thing compared with what I have to suffer. My sufferings are nothing to what Christ suffered. I do not suffer any more than I deserve to suffer." At another time, it was inquired whether she could put all her trust in God. She said, "Yes, I think I can, if I know my own heart. It appears astonishing to me," she added, "when I am so vile, and have been so wicked and ungrateful, that I should have any hope—that I should be so favoured." Again, when told that we must all leave this tenement of clay, she said, "Yes, we must all die: And it is a great blessing that we *may* die; that we have not got to live here always." To a sister in the church, who inquired whether she supposed this to be her last sickness, she replied, "I have no doubt of it." She inquired again—Is death a terror to you?" She said, "No; death has no terrors to me." She was ever jealous over her own heart, and greatly feared deception. While she was remarkably sincere in all her conduct, she often manifested a deep and almost overwhelming sense of personal guilt. She appeared so vile in her own estimation, and had such a discovery of her own heart, that she was full of doubts and fears respecting her own sincerity and interest in the blood of Christ. She *felt* the deceitfulness of her own heart, and was uniformly ready to express a full conviction of her desert of God's eternal wrath. She would often say that she had no hope in herself, but only in the sovereign grace of God in Christ. She believed strongly, and rejoiced sincerely, in the sovereignty of God, in his electing love, in unconditional submission to God, and in the doctrines of grace generally. She greatly feared she should dishonour Christ and his cause, in some way or other. This seemed to be her greatest concern in all her sickness. She feared lest she should be left to murmur or to complain under her acute pains. But for weeks previous to her death, she seemed to have her fears and doubts dissipated, so far as it respected her evidence of union to Christ, and to enjoy an unusual confidence in God, and an uncommon degree of the peaceful presence of her Redeemer. She had so familiarised herself with the contemplation of death, as being near, that she could converse about it with the utmost calmness, and composure, and ever with manifest pleasure. There was a cheerful solemnity manifest in the last weeks of her life, that indicated her approach to a brighter world. She spake of parting with the church of which she was a member, under the impulse of the tenderest feelings. She hoped they would always be united in love to one another, as they now are. She expressed a strong desire for a revival of religion, and for the promotion of the cause of Christ. This cause seemed to be precious in her estimation above all things; and to the utmost extent of her means she was ready to contribute to its advancement. She manifestly had a benevolent heart. None of her numerous relations were near her at her death; but she had many kind christian friends. Towards the close of her life, she conversed very little. When she came to die, she seemed to have her whole work done up for eternity, and to have nothing to do but to die, and wing her way to the world of spirits, and as we believe, to the bright abodes of the blessed. She fell asleep in death about 12 o'clock, on Wednesday the 2d inst. in the 28th year of her age. She was deposited in the silent grave, there to rest till the sound of the archangel's last trump shall wake her slumbering dust on the glorious morning of the resurrection.

On the Friday succeeding her death, her funeral was attended by a crowded and weeping audience, which testified how deeply they felt her loss. A sermon was preached on the occasion, from Rev. xiv. 13—"And I heard a voice from heaven, saying unto me—Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

May we live the life, and die the death of the righteous; and may our last end be like theirs.

Hamilton, Madison co. Dec. 14, 1829.

For the Western Recorder.

MISTAKES.—No. I.

Many of the devotional hours of a large class of serious Christians are almost lost, for want of attention to a single fact in the constitution of the human mind. The graces, love to God, faith in the Lord Jesus Christ, penitence, &c. are justly considered as marks of the renewed soul. Persons sit down and look into their hearts, to see if these feelings are there. Hours are spent in the search, and perhaps the feelings in question are not discovered. Doubt and darkness, if not despair, more or less durable, are the consequence. But how can any feeling be found, or even exist, in the mind, unless the appropriate object of that feeling is before the mind? How can love to God be discovered, unless the thoughts are on his perfections? But while the whole mind is turned upon itself, searching for the feeling of love, the object that should produce it is necessarily unnoticed. The feeling cannot possibly exist at this same time; and of course cannot be discovered. So if I ask myself, do I repent of sin? While looking narrowly into my feelings the nature of sin cannot be seen. Sin itself is not the object of thought. It is in vain, then, to look for the feeling of penitence, when the mind is too busy to think of the real nature of sin. The same remarks will apply to all our feelings. They vanish as soon as our attention is taken from the objects that produce them, and are fixed exclusively upon what is passing in our own minds.

How then shall we know what passes in our minds? We answer: 1. By consciousness. When we contemplate the character of God or the Saviour, whether reading his word, or hearing its truths explained, if the feeling of love exists, we shall be conscious of the pleasure. If we are not, it does not exist at the time. How do we know that honey is sweet? We are conscious of a sensation produced by its touching the organ of taste. This is all the proof we can have; and a similar, passing attention, as it may be styled, given to our feelings, is all the *direct* proof we can have of their existence.

2. Proof of the existence of christian feeling must be chiefly sought in our actions. Self-examination, then, even if our real feelings are the immediate object of search, must be chiefly directed to the conduct which is consequent upon our feelings. We may indeed look into our hearts, to see what our motives are; but this is a different thing from examining feelings. It is not, however, the writer's intention to give rules for self-examination; but merely to suggest, for the benefit of any persons who are much in the habit of poring over their feelings, and seeking to discover the state of their hearts, by looking in upon them, while the object that should call forth their affections is absent from the mind, that the search is vain, and may produce much inquietude. To engage heartily in all the duties of religion—to live for God, even when we are not sure of our sincerity, is the most certain way to obtain the assurance of faith.

Your's, &c. C. S. A.

From the Utica Sentinel & Gazette.

INFANT SCHOOLS.

MESSRS. EDITORS—The day has gone by, when it is necessary to say any thing to the enlightened and thinking portion of the community, on the superior excellence and utility of infant schools. We are only surprised that so many ages have rolled away, without having discovered this simple system of instruction, seeing it is so highly adapted to the nature and constitution of the human mind. This is the more surprising, when we reflect, that the very first actings of the *infant* mind seem uniformly to have invited our attention to the subject. In the little plays of the nursery we see an infant school in embryo, and from the universal propensity in children to personification, we see the aptitude of the mind to learn *things*, rather than abstract *ideas*, or the arbitrary *signs* of ideas. A child might be drilled for years upon the *alphabet*, and the various *combinations* of *letters* and *syllables*, and it would be ignorant of the import, application, and design of *words*, if it did not necessarily come into contact with *things*. But we have been in the habit of teaching our children the signs of ideas, before we have taught them ideas themselves; when nature has all the while invited us, first to show the *things*, and then the signs by which the *ideas* of the things are conveyed to the mind. Who could form an idea of an animal from a mere *name*, when no picture, nor any description of it, had ever been seen or heard? How many are there now, among the mass of our population who know what a triangle is? Show a child a three sided figure, count its sides, its angles, and tell it this is a triangle, whereever it sees this figure, it knows it, the figure

itself bringing to the mind of the child the recollection of the *name* which is the *sign* of the idea of a triangle. This seems to be *following*, not *counteracting* nature.

I have been led to these reflections, very imperfectly expressed, by attending the late examination of the infant school recently established in this village. In that examination, I was not only deeply interested, but found occasion, also, for renewed gratitude to the kind Author of all our mercies, for having blessed our day with the discovery of the means of so early developing the powers of the human mind, and thus presenting us with a pleasing evidence of the wonderful elevation to which these powers are capable of attaining. I think every parent, not only, but every friend to his species, also, could have felt no other emotions than those of high satisfaction and pleasure, at the examination of which I speak.

Those who have interested themselves in getting up this important institution, will, I have no doubt, be abundantly rewarded, not only by the thanks and the liberal patronage of their fellow citizens, but also, in the consciousness which they cannot fail to feel, that their labour has not been in vain.

Of the lady who has the superintendence of this little college, I have only to say, that the result of her labour bears ample testimony to her competency for the discharge of the duties connected with the important trust committed to her hand. I would, in conclusion, barely suggest, whether this system of instruction might not, with equal success, be applied, more extensively than has hitherto been the case, to children of a more advanced age, than those who are now admitted into our infant schools.

Your's, &c. A SPECTATOR.

Utica, Dec. 8th, 1829.

From the Vermont Chronicle.

RESTORATION OF THE SABBATH.

In popish times it seems to have been in England, as it is now generally on the European continent—the proper observance of the christian Sabbath was hardly known.—But in England, in "the early glow of the reformation," public attention was effectually called to the duty of keeping holy the Lord's day, while her continental neighbours were comparatively careless on the subject. The result of the efforts then happily made, I have called the *restoration of the Sabbath.*

Such changes are not suddenly produced; but in this instance, reform seems to have extended itself with surprising rapidity, that is, among a *prepared* class; the great mass of the population were not so easily drawn off from their ancient customs. In the Bibliotheca Brittanica, I find named about 130 publications on the institution and observance of the Sabbath. In 1579, John Northbrooke published "a treatise, wherein dicing, dancing, vaine plaies, enterludes, with other pastimes, &c. commonly used on the Sabbath daies, are by the worde of God and ancient writes reproved;" and in a few months after, appeared a "Complainte for reformation of divers vaine and wicked absurd exercises practiced on the Sabbath day, which tend to the hindrance of the gospel, and increase of many abominable vices;" by Humphrey Robertes. These authors do not appear to have been among the "great men" of the age; but their names should be had in everlasting remembrance. They were the means of a great and lasting change in the public mind. The views maintained by them had so many advocates in 1585, that Parliament was induced to pass a bill to promote the better observance of the Lord's day, which, however, the arbitrary Elizabeth, an avowed friend to Sunday sports, refused to sign. In 1595, Dr. Bound published in favour of the Sabbath. His work gained attention from the great and the learned. He was at once opposed by Archbishop Whitgift, whose "vigour against the *Puritans*, and Papists," is duly celebrated by the *candid and impartial* Lempriere. "His grace" called in all the copies of Bound's work, and prohibited the reprinting of it. It was all in vain, however; the Puritans had rapidly embraced its doctrines from their first publication; and, says Fuller, "the more liberty the people were offered, the less they used; refusing to take the freedom *authority* tendered them, as being *jealous* of a design to blow up their civil liberties."

TEMPERANCE.

From the Journal of Commerce.

PAY, BUT DON'T DRINK.

One of our subscribers, who, on rides of business, or on journeys, of course expects to be under the necessity, at this season of the year, of warming himself and giving his horse ten minutes rest at a tavern, wishes to know how he shall avoid the appearance of being close of his cash, without buying a glass of brandy and water, to pay for his own privilege of being by the fire, and his horse's shelter, while he makes a stop. We will answer his query by stating a case.

In a thriving village in —— county, Connecticut, the business men of the place and vicinity having occasion sometimes to meet at the village inn, had been in the practice, in the course of their meetings, of calling at the bar for a tumbler of brandy and water, and paying each his "York six-pence," to compensate the landlord for their privilege of using his public sitting-room. At length one of the gentlemen, thinking it a poor plan, and withal not so generous as it seemed to be, proposed privately to his business friends, that instead of *drinking and paying*, they should *pay without drinking;* it being an easy matter for each to lay his six-pence upon the bar-counter, and go away about his business, without touching the decanter.—The proposal "took," and the thing was becoming fashionable among them, when we were informed of the circumstance. We hope to hear it is in full practice there; and among all other business men and travellers. Who ever heard of buying one thing to pay for another thing? Moreover, is there any reason in a man's buying and drinking poison, to shew that he is not penurious, or to prove himself willing to pay what he owes?

OLD COLONY CONFERENCE.

The Old Colony Church Conference held their semi-annual meeting in Rev. Mr. Freeman's meeting-house at Plymouth. In the report of the state of religion within the bounds of the Conference, there was nothing particularly interesting, except the recent revival in Rev. Mr. Eaton's society in Middleboro', and some good degree of progress in the temperance cause. Sermon by Rev. Mr. Howland, of Hanson.

The following, on motion of Rev. Mr. Freeman, was adopted unanimously by the Conference:—

"*Resolved*, That this Conference feel a deep interest in all proper efforts to promote temperance; and do recommend that all the members of the churches connected with this Conference unite themselves, if they have not already united with Temperance Societies; also, that in receiving members to our churches for the future, *entire abstinence* be our condition of admission."

PURIFIED CHURCHES.

The agent of the American Temperance Society reports in the Journal of Humanity, that "The congregational churches in Edgecomb and Bristol, Me., are delivered from the pollution of ardent spirits. *Not a man in either drinks it, or has any part in furnishing it for others.*" Are ardent spirits more necessary for the members of the churches in Connecticut, than for the churches above named? Is the example of moderate drinking among the church members of Connecticut, less pernicious than it would be in Maine! If, then, a good example has been set us, why should we not follow it, without delay?—*Conn. Obs.*

TEMPERANCE IN THE ARMY.

By invitation from the commanding officer, Rev. Mr. Hewit, a few days since, addressed the garrison of Fort M'Henry, near Baltimore, on the subject of intemperance. Of the one hundred men in the fortress, all but three had previously petitioned the commandant to commute their whiskey ration, for vegetables, coffee, &c. A Temperance Society was formed, and thirty-four soldiers signed a constition by which they agree to abstain entirely from intoxicating liquors.—An officer of the garrison states that these men are already distinguished for their orderly deportment, and the correct and active discharge of their duties. It is thought that by a very little effort, a large part of the soldiers and seamen in the U. S. service might be induced to exchange their whiskey rations for money, or articles of food.—*ib.*

OPINION OF PHYSICIANS.

An Association of Physicians, in Maine, on the 10th inst. resolved that they "consider the habitual use of ardent spirit as no more necessary, and equally as injurious, as the habitual use of opium, arsenic and *other poisons.*" They further say, "that it is an article belonging exclusively to the Materia Medica, and only as such do they consider it in any way necessary;" and that they will, as much as practicable, dispense with alcoholic solutions, in order to determine how far ardent spirit is an indispensible adjunct to the Materia Medica.—*ib.*

INTELLIGENCE.

From the London Atlas.

ROMAN CATHOLICS IN THE UNITED KINGDOM.

Population.—The aggregate number of Catholics in Great-Britain is computed at nearly a million, scattered in various proportions through England, Scotland, and Wales. This computation, however, we should observe, is made by Catholics themselves, and, as the government returns have occasionally under-rated their numbers, it is not unlikely that in this statement they have endeavoured to compensate the deficiency. The counties in England containing the greatest number of Catholics, are Lancashire, Staffordshire, Warwickshire, Worcestershire, Cheshire, Northumberland, Durham, Norfolk, Suffolk, and Kent. The catholic population in the metropolis and its immediate neighbourhood has been estimated at about 200,000.

The catholic population of Ireland has for several years been a subject of contention, the Protestants insisting that it only reached four millions and a half, while the Catholics brought it up to six millions and a half, and latterly to seven millions. All these statements are more or less coloured by party prejudices, and subject to suspicion. In 1824, a protestant census exhibits a total population of 6,805,487, of which 4,838,000 were stated to be Catholic, and 1,963,487 declared Protestants.

Ecclesiastical Government.—The catholic clergy are governed in England by four superiors, called vicars-apostolic, who severally preside over London, western, midland, and northern districts; and in Scotland by three bishops, who preside over the eastern, western, and northern districts. The bishops are all deputed by the Pope, and exercise vicarial powers, revocable at pleasure. In *Ireland*, on the contrary, no bishop is removed at the mere will of the Pope; nor is any parish priest removable at the mere will of his bishop. To effect such a removal there must exist a canonical cause, an accuser, regular trial, sentence, and ratification. In Ireland, there are 32 catholic archbishops and bishops; 52 deans and archdeacons; about 1,500 parish priests; and 3,000 curates. The benefices are 984 in number, averaging nearly 6,000 souls each.

Chapels.—In Great-Britain there are 456 catholic chapels, or congregations, in addition to the private chapels of the nobility and gentry. In Lancashire there are 84; in Yorkshire, 47; in Wales, 6; and in Inverness-shire, 17. There are 25 in London and its vicinity, many of them (especially that in Moorfields) very elegant structures. In Ireland, there is a chapel in every parish; besides many chapels of ease in the principal towns, where chapels have rapidly increased during the last ten years.

Education.—Besides ten free boarding and day schools in the metropolis, and others attached to chapels in populous districts, there are a great number of colleges or seminaries, dispersed over Great-Britain, the principal of which are the Jesuit's college, at Stonyhurst, near Blackburn; St. Edmund's college, near Ware; Ushaw college, near Durham; St. Mary's college, Oscott, near Birmingham; and Sedgley-park, near Wolverhampton. Besides these there are several nunneries and convents. There are in Ireland, 24 catholic schools, belonging to the christian brotherhood and other religious orders; 46 female schools attached to nunneries; 352 day schools, maintained wholly, or in part, by subscription. These estimates are entirely independent of pay schools, and those maintained by individuals. To these may be added, the Roman catholic college at Maynooth, the Jesuits' college at Clongowes, and Carlow college, under the superintendence of Dr. Doyle.

From the Canadian Courant.

PRESBYTERIANISM IN IRELAND.

The first settlement of Presbyterians in Ireland, of which we have any authentic record, occurred about the year 1611. The civilisation of its then rude inhabitants had, for a long time, been a desideratum with the English government; and with this desire they joined the vain expectation of converting them to the protestant faith. For this purpose, encouragement was given to clergy of the Anglo episcopal church to emigrate to Ireland. But the poverty of the people not affording them such comfortable livings as they had enjoyed in England, and the rude state of society, and opposition to protestantism, rendering a residence in Ireland very uncomfortable, most of them returned, and by their descriptions of the country, soon produced a shyness among their brethren to undertake a mission which was attended with so many trials and privations.

In this state of things, encouragement was held out to the English Puritans, who were suffering persecution at home, and to the Scotch Presbyterians, to settle in the country, and many accordingly came over, expecting to enjoy that freedom of conscience in their new habitations, which had been denied them in their native country. The presbyterian ministers that first settled in the country were kindly received by the tolerant Archbishop Usher; several of his clergy assisted at their ordination, and a participation in the tithes and church livings was allowed them, although they neither used the liturgy, nor otherwise conformed to the usages of the episcopal church. They held monthly and quarterly conferences, & were strenuous and successful in their efforts to convert the natives to protestantism. Their congregations were also much enlarged by the influx of Presbyterians from Scotland, and non-conformists from England, whom religious persecution drove from their homes to seek peace and comfort in a then foreign country. Intolerance most generally drives away the most useful members of society, and this soon became evident by the improvement and rapid progress towards civilisation, which was made in Ulster, immediately after the influx of the Scotch and English; and it is but justice to say, that even to the present day, that province holds a superiority over all other parts of the kingdom, in the moral deportment of its inhabitants, its extensive manufactures, and the cultivation of the arts and sciences.

The presbyterian church of Ireland consists of four synods, comprising 30 presbyteries, and about 360 congregations.

The division which has lately taken place in the synod of Ulster, and which is likely to take away from that body a greater number than was at first supposed, had its origin in doctrinal matters. A number of the ministers in different presbyteries lately declared themselves to be Arians. This declaration elicited several animated discussions in the synod, and has finally terminated in the secession of the Arians from their orthodox brethren. In doctrine, the synod of Ulster may be said to be moderately calvinistic; the presbyterian synod of Ireland, and the reformed presbyterians, purely calvinistic; the synod of Munster, the presbytery of Antrim, and the late secession from the synod of Ulster, unitarian.

CALCUTTA.

The Rev. Mr. Yates, baptist missionary, speaks in very encouraging terms of the change which had taken place in Calcutta and its neighbourhood, during an absence of two years. The first Sabbath after his return, he baptised a Bengalee, and an Indo-Briton, and had "good congregations," morning and evening. There are hopes that the church in Circular Road will soon be visited with a revival. The inhabitants of a number of villages, within a few miles of Calcutta, had invited the missionaries to preach to them the gospel, and instruct their children. Native schools had made great progress in religious knowledge, as well as in learning. Mr. Y. had visited one which had learned two catechisms, and were learning one of the Psalms of David by heart, every week, and were quite pleased that they were allowed to learn them. Ten years ago, the scriptures could not be introduced among them.

MONGHYR.

All the members of our little church, at this place, says Mr. Leslie, keep steadfast, and our congregations are numerous, when compared with by-gone times. Three prayer meetings and two lectures are observed every week, not including four services on Sabbath, two English, and two Hindostan. A religious mendicant had lately renounced caste. He was on a pilgrimage to Juggernauth, but was arrested ou his way in Monghyr, by the sound of the gospel from the lips of a native preacher. He has torn off and thrown away the only badge of Hindooism which he had, saying, that, having found God, he would wear the badge of Satan no longer. Another who had been employed as a school master, and acquired a knowledge of many of the truths of the bible, and was conviced of them, but thought it hard to obey, was seized with a fever, which threatened his life, and avowed his belief in the scriptures by publicly renouncing caste; he recovered, and has since appeared a true follower of Christ. These, and two women, are candidates for baptism. The attendance on preaching is so great, that a new and large meeting-house has been found necessary, and is erecting.

Swan-River.—The British government have lately passed a bill to facilitate the colonisation of a part of New-Holland, called the Swan-river settlement, proposing to grant land, as freehold property, to enterprising mechanics, agriculturalists, &c. who may be inclined to go out, in a limited time, as settlers. "A mechanic," in the Evangelical Magazine, proposes, that the more wealthy churches of England select from themselves, one, two, or more individuals, and furnish them with the means of undertaking such a voyage. Then a christian church would at once be planted, which, under the holy influence of gospel principles, would spring up and bring forth fruit, a hundred fold. By the introduction of civilised arts and sciences, preaching the gospel, and by a practical illustration of its precepts, great moral and spiritual good might be expected to result. The idea is a good one, and capable of a very extensive application. It might be adopted with the happiest effect, in the settlement of new towns and plantations in the wilds of Maine, and the valley of the Mississippi. If men, who are so far agreed that they can walk together, would associate, before quitting their native spot, and settle the main points of civil and religious polity, taking care that no interest important to the welfare of society be overlooked or neglected, what happy little communities might be seen rising up in our wilderness! Thus did the settlers of Plymouth, thus did our puritan fathers, when a new town was to be occupied. A new settlement was seldom made, without provision for religious instruction; and hence the unexampled prosperity, liberty and happiness of their descendants. If we would transmit the inheritance to posterity, we must imitate them, so far as our circumstances resemble theirs.—*Christian Mirror.*

Malta.—A letter from Malta to the editors of the Journal of Commerce, states, that the British and Foreign Bible Society have proposed to Mr. Goodell, to oversee the printing of the Turkish new testament in the Armenian character, at the Armenian press in that island. Mr. King is about to open a ladies' school at Tinos, for ancient Greek, which will be taught by Mrs. K. It will be remembered that Mrs. K. is a Greek lady belonging to this island.—*N. Y. Obs.*

Mr. Ingraham's Map of Palestine.—Mr. Bird, one of the late missionaries at Beyroot, on the border of Palestine, speaks highly of the accuracy of Mr. Ingraham's map of Palestine, and points out a very few places in which it is defective. He says he has travelled through Palestine with it in his hand, and found the bearings and distances of places well preserved.

Madras.—Mr. Carver, methodist missionary, says—"A holy influence seems to be increasing in Madras. The several congregations are increased in every place."

New-Zealand.—The situation of the missionaries in this island, is peculiarly uncomfortable, and even dangerous, in consequence of the violent, thievish character of the natives. They are such ingepious "mockers," that they may well put the scoffers of this christian land to the blush.

An American Sailor turned Missionary.—In an account of a missionary tour among the South-Sea islands, published in the London Evangelical Magazine, mention is made of two small, low islands, about fifty miles S. E. by E. of Aitutaki, called Manuæ; and in connexion, the following interesting fact:—

"The gospel was introduced there by some Rurutuans and an American sailor, who had been down to Rimatara from Rurutu, and in returning got drifted off. After being three weeks at sea they were thrown, at midnight, on the reef at Manuæ. Here they found no more than six grown people, three men and three women, as the natives had destroyed themselves by frequent wars. The younger people and the children amounted to thirty persons altogether. The Rurutuans and William Breton, the American sailor, stayed twelve months with them, induced them to embrace christianity, erected a chapel in the island, and taught the people to read and pray."

Green Bay.—By letters recently received from Rev. Mr. Cadle, who is driving the noble objects of this mission with much commendable wisdom and zeal, it appears that the mission school at present consists of nine children, six half-breeds, two whites, and one of purely aboriginal extraction. Great efforts are making to erect a small church, partly for the purposes of the mission, and partly for the accommodation of fifteen or twenty episcopal families resident in the settlement, at Munnomonee-ville, a few miles from the mouth of Fox river.—*Phil. Rec.*

American Bible Society.—Five thousand copies of the gospel of Matthew in Hawaiian, printed by the Am. Bible Society, have recently been forwarded to the Sandwich islands. A quantity of bibles in English, Spanish & Dutch, have recently been presented to the American Seamen's Friend Society, for seamen on the coast of China.

Death of two Missionaries.—We have just received, (says the Wesleyan Methodist Magazine, for October), the distressing intelligence, that our valuable missionaries, Messrs. Monro and Peck, have fallen a sacrifice to the dreadful epidemic fever which has for some time been raging with fatal violence in the colony of Sierra-Leone, in Western Africa.

The Indians.—The editor of the Missionary Herald says that the four nations of Indians, (Cherokees, Creeks, Chóctaws, and Chickasaws), who are in danger of losing their country, contain an "aggregate population of 60,000 souls, are strongly attached to the country, which they received from their fathers; that they consider themselves as having a perfect right to it; that they are extremely reluctant to leave it; that they think it guaranteed to them by numerous treaties with the United States; that they will not remove, unless upon compulsion, or in the apprehension of evils not less to be dreaded than compulsion; that they regard a removal in such circumstances, to be altogether unjust and oppressive; and that they importunately call upon the friends of justice and humanity to interpose in their behalf, and arrest a course of measures, which, as they view the matter, will be disastrous in the extreme."

Interesting Meeting.—The Christian Watchman gives a notice of an interesting meeting, in Park-street meeting-house, Boston, on the evening of Sabbath, 13th ult. Two of the Swiss missionaries, destined to Liberia, were introduced; and an outline of the facts respecting the colony was given by Mr. Evarts. The object of the colony, was to provide a settlement for free blacks from the United States—to destroy the odious traffic in slaves; and the ultimate object is to regenerate the colony and its neighbourhood, and eventually the whole population of Africa. In this cause, Mills, Ashmun, and Randall, have already laid down their lives.

The presence of the Swiss missionaries afforded occasion to give a history of the seminary at Basle. It was commenced in 1815, and owes its origin to the pious and indefatigable German, Mr. Blumhardt. Fifty-seven missionaries have been educated at the institution, who are already in the field, or on their way thither; fifteen others have deceased, and forty more are in the progress of education; making the whole number 112. Mr. E. gave pleasing information respecting the rising missionary spirit in France, Germany, Prussia, &c.

The meeting was much enlivened by the presence of Rev. Rufus Anderson, from the Mediterranean, after an absence of about a year.—He had visited five of the Ionian islands, Malta, and various portions of Greece; had been introduced to men high in civil office, and to numerous ecclesiastics of respectability; and in all places he found it his best passport to have it announced that he was an American.—*Chr. Mirror.*

Economy of Schools.—In Hall's "Lectures on School Keeping," the time, board and clothes of children, as well as their tuition and books, are reckoned among the items of expense. This is as it should be, though seldom thought of.—These items are stated at $1,50 a week for a child, which is moderate. At this rate, they would amount to $60 a week, or $240 a month, for a school of 40 children. If the board of the teacher is added, at one dollar a week, or four dollars a month, the whole expenses of the school, except the wages of the teacher, will be $244 a month. If his wages are five dollars a month, the price which the Connecticut school fund enables some districts to pay their teachers, the expense would be increased to $249. If the wages are $20 a month, which will usually command good qualifications, and which are sufficiently low for any man fit to be employed, to aid in moulding the future character and destiny of our nation, the whole expense of the school would be 264 dollars a month. That is, the expenses of a good school are about one-sixteenth greater, than of one that is good for nothing but to *spoil children.*—*Palladium.*

Monroe County, N. Y.—Rev. Mr. Lathrop, agent for the Am. Bible Society, preached in Rochester on the 29th ult. On the next day, the officers of the county society met and resolved to raise two thousand dollars, to aid in carrying into effect the resolution of the Parent Society. An order was made and forwarded the same day to New-York, for bibles to supply the destitute of *this* county, agreeable to their resolution passed last winter, and in pursuance of which, the number of the destitute was ascertained last spring. Rev. Mr. Lathrop will visit some of the towns in the county with reference to the object of his mission, and an agent is appointed in the county to visit the other towns.—*Roch. Obs.*

Tracts.—We percelve by the reports of the tract distributors, published in the New-York Observer, that encouraging success still attends the monthly systematic distribution of tracts in that city. Several instances of reformation from error and sin, and of hopeful conversion, are mentioned among the results.

The Parent Society have lately commissioned several new agents to labour in the tract cause, and are greatly in need of increased means to sustain all their important operations. They are already beginning to reap the fruits of their labours in the valley of the Mississippi, where several have been hopefully converted by the instrumentality of tracts.—*Ch. Mirror.*

Short and pathetic Appeal.—Who is there that will not feel the Indians are *distressed*, after reading the pathetic speech of Col. Folsom, the Choctaw chief:—"We are *distressed;* yes, we are *distressed*, in our *father's house*, in the heart of your flourishing and happy country, ye inhabitants of the United States: We are *distressed*, ye Christians of America. Are we aliens and outcasts?"—*Cherokee Phœnix.*

Prison Missionary.—The synod of Cincinnati, in connection with the synod of Ohio, have resolved, to support a missionary at the Ohio state-prison, and have appointed Rev. W. Graham for that purpose.

REVIVALS.

The 1st inst. it seems, was extensively observed by the Baptists in this country, as a season of fasting and prayer, in behalf of the outpouring of the Holy Spirit upon the American churches. Would it not be well for other denominations to appoint a similar season? The fact that revivals are existing in several places at the present time, is doubtless a circumstance of very great encouragement. But to what purpose is this encouragement given? Is it that we may sit down contented and at ease in Zion? or that we may humble ourselves at the feet of our divine Master, and implore still greater blessings from him, ere he passes by?

Monson, Mass.—Extract of a letter to the junior editor of the Boston Recorder, dated Monson, Dec. 18, 1829:—

Rev. & dear Sir—Near the middle of August, it was apparent to all, that God by his Spirit, was in the midst of us, of a truth, working for the glory of his name. From this time the work went forward with rapidity and power. During five weeks, there were ten hopeful conversions a week, upon an average. The work commenced in the centre of the town. Here, within the bounds of the centre district, about sixty have been brought to embrace christianity. The whole number in connexion with our meetings, who have expressed hope, is not far from ninety. On the first Sabbath in this month, sixty were admitted to the communion of the church on profession of their faith. In the baptist society, in the west part of the town, I am informed that fifteen or sixteen have been brought into the kingdom.

Convictions were of short continuance, but deep and pungent. When the sinner, under the true sense of his lost and undone condition, cast himself upon the mercy of Christ, hope came like the dawn of the morning, which shineth more and more unto the perfect day; great humility, self-distrust, and sense of sin, mingled with peace of mind and lively affection for spiritual and holy things. Many of our first families have shared in the work; and the subjects of it are principally youth of both sexes. Of the sixty admitted to the church, twenty-three were young men.

About thirty-five of the number who give evidence of having passed from death unto life, were members of the sabbath school and of the bible class. One whole class of young ladies in the sabbath school, consisting of eight, are now rejoicing in hope.

Meriden, Conn.—Rev. Gustavus F. Davis baptised ten persons at Meriden, on Thursday last, making *sixty-four*, who have united with the baptist church since the revival commenced. We learn that the good work there progresses.—*Chr. Sec.*

At Providence, South-Carolina, a church of about one hundred members has received more than half this number, the past year, from the members of the sabbath school in that place.

WESTERN RECORDER.

UTICA: JANUARY 5, 1830.

THE PAST YEAR.

The earliest details of the past year relate to the missionary reinforcement to the Sandwich Islands, embracing the perils of the voyage, the misconduct of the captain of the Parthian, the greetings of the natives, and the location of the different families in their respective fields of labour. The subsequent sickness and return of Mr. and Mrs. Ely to this country, the arrival of Romish missionaries, and the occasional outrages committed by sea-faring men upon the natives, have been among the circumstances of regret. These, however, have been more than counterbalanced by the increasing progress of knowledge and of reformation, and especially by the gracious outpouring of the Holy Spirit upon several of the stations, to the conversion of many souls.

South-Africa has also been blessed of God, by a similar outpouring of his Spirit, and by an accession of missionaries from France, Germany and England, united under the more immediate care of Dr. Philip, one of the early and successful labourers in that field.

Palestine has not yet been cheered by the return of the American missionaries from Malta.

Greece has been visited by several missionary itinerants; and her wants, both temporal and spiritual, have been told to the ear of sympathy. Schools are to be instituted; missions are to be established; and bibles, tracts, and school books, are to be extensively distributed. Part of this work has been commenced. Mr. King, it may be presumed, will spend his days in that country. Mr. Brewer, perhaps, may do the same; and mission families are also even now in waiting to go out under the care of the American Board. For various reasons, the interests of Greece should be peculiarly dear to the heart of American Christians.

The Bombay mission has evidently been strengthening itself, since the arrival of the last reinforcement. The mission at Ceylon is beginning to send out its native preachers. The baptist mission at Burmah has been re-established, and favoured to some extent with the precious visitations of divine grace. Two missionaries have been sent from this country to China. Three from Switzerland are destined for Liberia, as if to console the yet feeble colony at that place for the loss of the excellent Cary. Mr. Green, from the Sandwich Islands, is now exploring the northwestern coast, preparatory to the establishment of a new mission. The Society Islands have exhibited new triumphs of the cross, through the instrumentality of native preachers, supported more or less by the same people, who, thirty years ago, were a band of thievish, murderous savages.

The crisis which has taken place in the affairs of the Aborigines of our country is momentous. The series of articles by "William Penn," which commenced with the 34th number of the Recorder, and are not yet completed, together with a review of the Indian claims in No. 50, and that part of the President's message which is found in number 51, form together the principal traits of the discussion thus far; and show clearly the merits of a case which is soon to be definitely acted upon by our national legislature. Whether these lords of the soil will be dispossessed of the heritage of their fathers, and scattered abroad in the wilderness beyond the Rocky mountains, remains yet to be seen. But whether our own nation will act under the impulse of justice or cupidity, the God of nations has already appeared for the sufferers in a most remarkable manner, by the copious outpouring of his Spirit, at many of the mission stations. If God is for them, who can be against them and prosper?

The cause of Home Missions has struggled with some temporary obstacles; but on the whole it has prospered. The General Assembly's Board have become co-workers in this field of effort, as well as in that of foreign missions. The cause in our own district of country has had its embarrassments and its excitements. Let the latter be hidden in the mantle of charity. The recent formation of a Central Agency, we doubt not, will prove an auspicious event. Great good was also effected by the Society which preceded it in the same field of effort. The Female Missionary Society have awakened to new effort.

On the subject of Revivals, the details of the past year have been comparatively barren. Why is this? Has the Lord in a measure withdrawn his presence from the churches? or have his people become so ungrateful as to undervalue his mercies? Perhaps both these questions ought to be answered in the affirmative. Yet the instances of revival have been sufficiently numerous, one should think, to call forth the

liveliest emotions of grateful praise. If our whole land has been in any measure overcast with darkness, and visited with sterility, it must also be recollected, that it has every where been sprinkled with spots of brightness and of verdure. Several of the southern and south-western states have been highly favoured. The subject of revivals has been seriously agitated in England. Several of the principal foreign mission stations have been visited with the special influences of the Spirit; the aborigines of Canada have shared in this blessing; and in our own borders, the Mackinaws, the Creeks, the Chickasaws and Choctaws, especially the latter, have been visited in a more remarkable manner than has ever been witnessed since the time of Brainerd. Surely, then, the Lord has not forgotten his heritage. To him be all the glory.

The Sabbath Cause appears on the whole to have been gaining upon the good sense and the good feeling of community. The failure of the memorials to Congress last winter, with the attendant circumstances, is now to be followed with increasing exertions on the part of the friends of the Sabbath. They have rights as memorialists, and they will exercise them in earnest and in good faith. The past year has also witnessed additional six-day lines of conveyance; also, the establishment of six-day newspapers, and the publication of numerous tracts and pamphlets, which have kept up the discussion of the subject throughout the country. The Sabbath is the basis even of our *civil* privileges. Let it once be abolished from the land, and the nation is prostrated.

The Temperance Cause has gained new accessions, and led to new discoveries. While examples of abstinence are finding their way into every town and county and state and territory of the Union, the census of drunkenness, which has been occasionally taken, shows that in many parts of our land, from one quarter to one third of the whole number of voters within a given district are acknowledged drunkards! Well, then, may statesmen and patriots tremble; and judicatories, civil and ecclesiastical, send forth their note of warning. The sound has gone out over the breadth of the land; nor will it cease, till this blighting scourge of our nation shall have been removed.

In some few places, the excitements in reference to the Sabbath, to temperance, and to masonry, have been connected with unhappy divisions in the churches, and have thus led, indirectly perhaps, to a declension of vital religion. A more extensive evil, in connection with these and similar subjects, is the all-absorbing interest which they create in the christian community, to the comparative neglect of humble watchfulness and constant holy living. It requires comparatively little self-denial, to float onward with the strong current of public opinion, in favour of objects which are of primary or collateral importance. But to deny one's self daily; to take up the cross; to walk in meekness, long-suffering, forbearance and love—this is often a very different matter.—When will Christians learn to pursue the former course in the spirit of the latter? When shall the burning zeal and the vigorous activities of the church be visibly accompanied with the gentle virtues and the winning graces of the Spirit? God grant that the period may soon arrive. Then, indeed, the cause of the Lord will prosper, and the honour of his name be magnified.

The distribution of Bibles and Tracts has greatly increased during the past year. Every family in our whole nation, it is now presumed, will soon be furnished with a copy of the scriptures. For the commencement of this special effort, see the 9th number of the Recorder.—Europe, also, is beginning to participate in the impulse; and Jews and heathen are sharing in the results. Nor will the importance of tracts be overlooked. Monthly distributions to every family in a stated district, are becoming the order of the day, and the number of such examples is continually augmenting.

Our Theological Seminaries continue to prosper. Education Societies are still flourishing. Religious instruction in our colleges, academies and high schools, and in our bible classes and sabbath schools, is increasing. Infant schools and manual labour academies are also gaining upon the favourable opinion of community. The former promise, ere long, to endow the infantile mind with the capacity of youth; and the latter seem destined, under Providence, as one great means of training up indigent and pious youth, to become self-denying, hardy, well-furnished ministers of the cross, who may plant their feet on heathen shores, or evangelise the valley of the Mississippi, and stem the currents of iniquity which are carried along in the tide of popular emigration.

The preceding details, in connection with those which relate to prison discipline, to bethel unions, and to the various other forms of charity, have furnished in the moral and religious department, the leading topics of the past year. The year, like that which preceded it, has been less distinguished for remarkable events, than for a multitude of minor ones, whose importance is chiefly seen in the aggregate: Yet great events are often found, in the providence of God, to spring from causes which are comparatively trifling; and not unfrequently, a continued series of minor occurrences is thus found to be more productive of lasting benefit, than a succession of periodical impulses, each of which begins to languish as soon as it has been kindled.

But if religion and morality have prospered on the one hand—irreligion, infidelity, error and vice, on the other, have been peculiarly wakeful and operative. The friends of the Redeemer, therefore, should awake to increasing effort and to prayer.

In reviewing the political events of the past year, but few present themselves to our recollection, of sufficient moment to require a passing notice.

Asia, except that part of her western frontier which borders on Russia, and shared in the recent contest between Russia and Turkey, has furnished nothing for the political annals of the day, and promises as little for the future.

In Europe, the war between Russia and Turkey, after a campaign which placed the latter entirely at the mercy of her invaders, has terminated in a treaty of peace, which, although ostensibly confined in its stipulations to the original demands of Russia at the commencement of the contest, effectually annihilates the power of the Sultan. If, then, the cross has not supplanted the crescent in the capital of the Turkish empire, the present peace is but the temporary postponement of an event which in a few years must be accomplished; for the terms of the treaty, in effect, render the Turks, so far at least as respects their European possessions, the mere tenants at will of the Russian emperor. But had this war been attended with no other beneficial result, the fact that it has secured the independence of Greece, is alone sufficient to render its termination more gratifying to the friends of humanity, than any event which has occurred since the establishment of the independence of our own country. By one of the most extraordinary articles, too, that was ever introduced into a treaty of peace, as it discovers a liberality which sovereigns have never before manifested on such occasions, our country receives an immediate benefit, in being admitted to a participation in the commerce of the Black Sea.

Great-Britain, contrary to all former example, has remained a quiet spectator of passing events; and if she had not kept a large naval force in the Mediterranean, to act apparently as circumstances should require, she might have appeared indifferent even to the fate of her "most ancient ally." The only event which has distinguished her annals the past year, is the emancipation of the Catholics. Although this concession appears to have failed in producing its intended effect, the tranquility of Ireland; yet we trust that it may subserve the cause of religious liberty, and in the end, become the means of dispelling ignorance and papal superstition from that unhappy country.

The other states of Europe, with the exception of Portugal, have furnished little that is interesting to the politician, or to the friends of civil liberty. In Portugal, where bigotry and intolerance know no control, and revenge is never satisfied, a relentless despot still usurps the throne, and fills the kingdom with mourning and desolation.

Mexico and the South-American republics continue to be afflicted with petty revolutions, and afford as little prospect as heretofore, of settling down under well-regulated governments. The result of the late Spanish expedition against Mexico, however, must have finally extinguished all hope, on the part of Spain, of ever recovering her dominion in this hemisphere. If, therefore, her late provinces should, in despair, abandon their attempt to establish free governments, they appear determined that their despots shall be of domestic origin.

At home, the events of the past year will furnish but few materials for the historian. We have witnessed the inauguration of a new President of the Union; but time has not yet afforded an opportunity for a developement of the system of measures which is to distinguish his administration. His message to Congress, excepting a few of its features, has given very general satisfaction. A more decided expression of his sentiments respecting the protection of our manufactures, would have been more gratifying to the friends of the tariff; while the warm opponents of that measure in the south, who flattered themselves that his feelings on this subject were in unison with their own, express their disappointment in no guarded terms. Some alarm has also been excited by the President's remarks on the subject of a renewal of the charter of the United States bank; and the stock of that institution has in consequence suffered a considerable decline in price. To that part of the message which relates to the Indians, of which only it becomes us to express an opinion, we have already alluded.

On the whole, our national concerns are in a prosperous state; our finances are abundant; the national debt is rapidly decreasing; and it has already become a question, in what manner the surplus revenue shall be appropriated.

Our own state, so subject to extraordinary excitements, has experienced a tolerable degree of tranquility. All classes, however, complain of the pressure of the times, arising from the depression of trade. But let us indulge the hope, that the abundant crops of the past season, aided by fair prices, may gradually restore to all branches of business their former activity.

Oneida County Temperance Society.—In pursuance of public notice, a meeting was held at the academy in this village, and by adjournment at the baptist church, on Friday the 1st inst. for the purpose of forming a Temperance Society for the county of Oneida, auxiliary to the New-York State Temperance Society. Delegates appeared, representing Town Societies, from fifteen towns;—also many other gentlemen from different parts of the county. A Society was formed, and a constitution adopted. But we are obliged to defer the publication of the proceedings of the meeting, at length, until next week, for want of time to prepare them for the press.

The Agent of the State Society was present, but too indisposed to address the meeting. An eloquent appeal was made by Gerrit Smith, Esq. of Peterborough, which has been requested for publication.

Memorials to Congress.—Let the friends of the Sabbath remember, that if in their still, silent way of circulating memorials, their operations should prove to have been too tardy, and the number of signatures too limited, the result will be worse than if nothing had been attempted. We do not believe in making a noise on this subject; yet we wish to see some decided symptoms of activity in a cause about which such multitudes are now engaged.

Converted Jews.—Rev. H. D. Leeves mentions, in a letter dated France, September, 1829, and on the authority of a letter received from Asia Minor, the conversion of THIRTEEN JEWS to the christian faith, since the release of the two converts who had been imprisoned at Constantinople. The conversions were of a recent date; and the individuals were enduring the most bitter persecution, through the malice of their unbelieving brethren. Several of them had been bastinadoed, and eight had been imprisoned.

Mackinaw.—A letter to one of the publishers of the Western Recorder, from a teacher at this station, dated November 18th, mentions in grateful terms, the receipt of a "very valuable and acceptable" box of clothing from Utica. On the same sheet, are also a few lines of broken English, addressed to the same person by a pupil of the school, a young female native, recently converted to christianity. They breathe forth a spirit of peculiar meekness and affection.

Chancellor Lansing.—Much concern and anxiety has been excited among the friends and acquaintances of this gentleman, by his sudden and unaccountable disappearance. The following notice, from the New-York papers, of the 24th ult. gives the particulars, so far as they are known:—

"On Saturday evening, the 12th inst. Chancellor Lansing, of Albany, arrived in this city, and put up at the city-hotel. He breakfasted and dined there. Shortly after dinner he retired to his room and wrote for some time, and about the hour that the persons intending to go to Albany usually leave the hotel, he was observed to leave his room. It stormed violently, and he carried his umbrella. He has not been seen or heard of since that time. He left his trunk, cane, &c. in his room. His friends in this city have heard this morning from Albany, that he has not returned home. It is supposed that he had written a letter to Albany, and that he intended to put it on board the steam-boat that left here for that place, at 5 o'clock that afternoon. He had made an engagement to take tea at 6 o'clock that evening, with Mr. Robert Ray, of this city. He was upwards of 76 years of age; was in good health, and has never been known to be affected by any mental aberration."

It is believed that in approaching the steamboat, he must have fallen into the river, and drowned. A reward of $100 is offered in the New-York papers, for the finding of his person.

A Course of Lectures to Young Men—is advertised in the last Philadelphian, to be given in Dr. Livingston's church of that city. Should not this example be more extensively imitated in our large towns and cities? The youth in such places are exposed to peculiar temptations.

Long Articles.—We seem to have been compelled of late to fill our columns too exclusively with long articles. At the commencement of a new volume, we would earnestly request our obliging correspondents to remember the good Cotton Mather's motto, "BE SHORT." This would not only secure a more extended and careful perusal of articles, but make room for greater variety and richness.

Some few discussions, however, are of such a nature, as necessarily to require considerable space. Of this character is the article on prayer, which hereafter we shall divide into shorter portions, as far as the sense will admit. By the by, the topic discussed to-day is one of momentous import. Where is the christian parent who can read it, without trembling under the weight of his responsibilities?

"*William Penn.*"—Four remaining numbers complete the discussions of this writer. We shall present them as soon as is practicable.

Rev. Mr. Beman, of Troy, we understand, has declined the presidency of Dickenson College.

The communication from the Treasurer of the Auburn Theological Seminary shall appear next week.

For the Western Recorder.

DONATIONS TO THE WESTERN EDUCATION SOCIETY.

For the quarter ending Dec. 17, 1829.

Albion—By M. W. Hopkins, treas'r,	$ 7 00
Auburn—Mrs. M. M. Mills, 5.00; A. Russell, 3.00; H. Parsons, 1.00; Several ladies by Miss Thompson, 13.00; Do. by Miss Hazen, 12.16; Widow's mite, 1.00; By several gentlemen, 13. 50,	48 66
Binghamton—To constitute Rev. Peter Lockwood a life director, 28.00, Do. by Fem. Association, 4.00,	32 00
Canton—Joel Brooks, 50cts.; Luman Moody, 50cts.	1 00
Constantia—Dea. John Bernhard, 1.00; Mrs. Bernhard, 1.00,	2 00
DeKalb—Col. Seth Pomeroy and family, 38cts.; Do. articles, 3.75; Mrs. T. Kennon & daughter, articles, 3.00; Gideon Townsley, 2.00,	2 38
Elbridge—Fem. Asso. by Mrs. T. Stow, treas'r,	10 00
Ellisburgh—Fem. Asso. by Mrs. Mathews, treas'r, articles, 2.38.	
Genoa—1st presb. cong'n.—Fem. Ben. Society, by Miss Mary Bradley, treas. 21.90; Articles, 1.00; A friend, 5.00,	26 90
Madrid—S. Goodman, Esq. 1.00; H. Foot, 20cts.; D. Powell, 17cts.	1 37
Morristown—E. Carpenter,	25
Manlius—On Manlius scholarship, by Major E. Ewers, agent, 25.00; On Manlius female scholarship, by Mrs. H. Ewers, 44.50; Ladies at Fayetteville, by Mrs. J. McVicker, 12.00,	81 50
Mount-Morris—Fem. Asso. by Mrs. R. P. Stanley, sec'ry,	5 00
New-Haven—Mrs. R. Robinson, 1.00; Miss Maria Everts, 1.00; Miss Emily M. Robinson, articles, 38cts.	2 90
Newfield—Fem. Asso. by Mrs. E. Todd, sec'ry,	1 50
Owego Village—Fem. Asso. by Mrs. A. Putnam,	5 00
Oneida Association—Sacramental collection, by Rev. J. Storrs,	3 32
Ogdensburgh—Fem. Asso. by Miss J. A. Miller, 2.75; by Mrs. S. Ford, 1.00; Eben'r Newell, 50cts.	4 25
Richland—Fem. Asso. by Mrs. Experience Ives, 2.70; articles, 9.74,	2 70
Rochester—Fem. Educa. Soc. 1st presb. cong. by Mrs. C. Livingston, treas'r,	50 00
Rose—By E. Flint, Esq. agent,	1 00
Sangerfield—Capt. U. Beach & family,	5 00
Sacket's-Harbour—Fem. Asso. by Mrs. E. Burchard, sec'ry,	7 00
Utica—Ladies, sustaining the Aikin scholarship, first annual payment, by Mrs. J. P. Batchelder, treas'r,	75 00
Waddington—C. B. Martin, 2.50; D. Fisher, 2.00; Mrs. M. Stowell, 1.00,	5 50
Waterville—Female Asso. by Mrs. E. Tower, sec'ry,	6 00
Wayne—By John Ernest, agent,	3 00
Westmoreland—Fem. Ed. Soc. by Mrs. A. Crane, treas'r,	16 25
By Rev. Geo. R. Rudd, collected on his agency,	7 25
Cash,	$412 83
Articles,	20 24
Total amount,	$433 07

At the last quarterly meeting of the Executive Committee, holden at Auburn, on the 17th inst. applications were made by *sixty-six* beneficiaries, and the amount of appropriations to meet them, is $1062. *Eleven* new beneficiaries were received on trial, at this meeting, with the concurrence of the Parent Society, by recommendation from examining committees. The whole number of young men now under the patronage of the Society, is *seventy-one*, requiring an appropriation, according to the rules of the Society, of $1110 a quarter. Applications for aid will doubtless continue to increase hereafter as they have done; and the solemn question is now before our churches—Shall the pledge which has been given to the public be continued; that every young man of suitable promise shall be assisted? That the churches in this region can easily furnish the means of redeeming and continuing this pledge, is too obvious to need a single remark; and the Society is determined to make such exertions, that if these means be not furnished, the responsibility of failure shall not rest on them, but on those who may refuse to contribute for this object.

But how can we anticipate a failure of this kind, while the following facts are before the public, viz: That it requires twice the number of educated ministers that are now coming forward from year to year, to keep our country supplied only as well as it now is; that more than one thousand ministers, in addition to those who are now in the field, might be immediately employed and supported in the United States, could men of suitable qualifications be obtained; and that our chief dependence must be on Education Societies, for bringing forward ministers to evangelise the world. While our churches are contributing with distinguished liberality for the cause of missions; for the support of sabbath schools; for the circulation of the bible; for the distribution of tracts; for the suppression of intemperance; for the support of the Sabbath; for every other branch of christian benevolence; will they neglect the object of raising up ministers, who must be the main spring in all these operations, and without whose exertions they must languish and fail? Will they, by such improvidence, pursue a course that must eventually defeat the ultimate object which they are labouring to accomplish? If not, this Society will not fail of a liberal support.

The time is at hand, when subscriptions and pledges which were made the past season for this object will be due. Subscribers and others, who have given this encouragement, are respectfully requested to consider the following facts:—In the course of the past year, $2600 have been forwarded to our treasury from the Parent Society, and applied for the support of our beneficiaries. More than $700 must be drawn from the Parent Society, to meet the appropriations for the last quarter. The Parent Society have borrowed the past year more than $4000, and in two years past more than $6000, to meet their current expenses, on which they are now paying interest. There will be not less than $1200 needed, by the close of this quarter, to meet the current expenses which will then become due. Every subscription and pledge to this Society, is, therefore, eminently needed. The reasons are *peculiar and imperious* at the present time, why the churches in our connexion in this section of the country, should raise, at least, the means of sustaining the beneficiaries under our care. Will Subscribers, and Agents, and Female Associations—will every Church, and every Christian, now look at this subject, in all its important connexions and interests, and then present the enquiry with a spirit of true devotedness, "Lord, what wilt thou have me to do?" And may the answer be such as shall meet his approbation, and secure the reward which he will eventually confer on all his faithful servants.

In behalf of the Executive Committee,
J. EELLS, Cor. Sec'ry W. E. S.
Westmoreland, Dec. 27, 1829.

N. B.—Donations to the Society should be sent to James S. Seymour, Treasurer, in Auburn. They may likewise be forwarded to Dea. Abijah Thomas, Utica; to the Corresponding Secretary, or to any of the local agents of the Society.

The Quarterly meetings of the Executive Committee are to be holden statedly on the 2d Thursday before the last Tuesday of March, June, September, and December, in the village of Auburn. As soon as practicable after these meetings, donations received the preceding quarter will be published in the Western Recorder.

Several donations forwarded during the last quarter, that were not in the hands of the Treasurer or Secretary at the time of the last quarterly meeting, cannot be publicly acknowledged till the expiration of the next quarter.

All communications relative to the Quarterly Register & Journal of the American Education Society, are to be made to Edward Vernon, at the depository of the American Branch Tract Society, No. 145, Genessee street, Utica, who is agent for the work. Subscribers who are in arrears for this publication, are requested to make payment to Mr. Vernon as soon as practicable.

☞ The editor of the Rochester Observer will confer a favour on the Society, by inserting the above communication, excepting the detail of donations.

For the Western Recorder.

Rev. D. C Axtel, agent of the State Temperance Society, on his return from Oswego, attended a temperance meeting in this village, on the evening of the 15th inst. of which previous notice had been given. The audience was large, the address was able and candid, and happily calculated to produce conviction of the great evils of intemperance.

At the close of the address, it was proposed to organise a Young Men's Temperance Society, on the principle of entire abstinence. A Constitution was presented, and subscribed by more than fifty of the young men in this place.

The Society elected DAVID ELY, M. D. President: HORATIO G. TORBERT, M. D. Vice-President; and Mr. EDWARD WELLS, Secretary.

Two delegates were appointed to attend the county meeting.

This is but the commencement of reform in this region. From the deep interest already existing, we anticipate large accessions to the Temperance Society. The cause involves the dearest interests of community; and makes an appeal for patronage, which is absolutely irresistible, to every intelligent young man who is a friend to his country, and appreciates the value of a good moral character.

Camden, Dec. 24, 1829.

POLITICAL.

CONGRESS.

The holidays being over, it is probable that the proceedings of Congress will soon become more interesting.

A bill has passed both houses, making an appropriation for fitting out the frigate Brandywine, to take the place of the Hornet, which is believed to have been lost at sea.

Several petitions, one of which was from Middletown, Con. and one from Lowville, N. Y. have been presented to the House, against Sunday mails. Also, a memorial from Ontario, and other western counties of New-York, for a subscription on the part of the government, of $100,000, to the stock of the Sodus canal.

SUMMARY.

Interesting Law Decision.—The case of the executors of John G. Leake, appellants, and the public administrator of the city of New-York, respondent, before the court of errors, involving property worth $250,000, was decided by that court on Saturday, in favour of the appellants, by a vote of 17 to 9, (reversing the decree of the chancellor), and consequently establishing the validity of the paper writing, set up as the last will of John G. Leake. This paper writing was in the hand writing of Leake, but was not signed by him. It appeared to be a fair engrossed copy with a blank for the date; and the question determined by the court was, that it was a valid will as to the *personal* estate. How far it would affect the *real* estate, (which is worth as much as the personal), was not, as we understand, judicially decided; but we are informed that the will cannot affect it, and as the testator has no relations, it will fall to the state, as an escheat. Mr. Leake was an Englishman who came to New-York before the revolution, and he formerly practised law in that city. He had a brother who was a colonel in the British army, and whose property was confiscated to the state. This brother married a sister of John Watts, of New-York, and he died leaving a son. To this son, J. G. Leake had willed his property; but he died at the age of nine years. Leake then made the present will, in which the son of the above named Watts, said to be already worth $500,000, was made his heir, on condition that he takes the surname of Leake.—*Alb. D. Adv.*

Canal Toll.—The down freight conveyed on the Erie and Champlain canals, to the city of Albany, in 1829, amounted to 75,500 tons, and consisted principally of the following articles:—

Bbls. flour, 260,520; do. ashes, 18,558; do. provisions, 13,241; bushels salt, 39,218; hds. whiskey, 3744; bbls. do. 18,194; boxes glass, 9493; bbls. lime, 9132; bushels wheat, 266,287; do. corn, rye and oats, 206,251; do. barley, 132,164.

Also, the following articles, not charged by the ton:—Cords wood, 18,008; feet timber, 32,156; M. shingles, 17,130; feet lumber, 23,180,884.

The quantity of merchandise conveyed on the canals *from* the city of Albany, during the same period, was 33,090 tons; and the amount of toll paid at the collector's office in that city, was $161,518 64.

Deaths by Fire.—On Friday night, (25th ult.) in the absence of the parents, the house of Mr. Simon Shelly, of Marshall, (Brothertown), took fire by means unknown, and burnt down; and what gives keenness to the mournful tale, is, that three children, left in bed, aged 7, 4, and 2 years, were burnt to death! They had but four children; the youngest they had with them. The fire was left covered up with care, and the children in bed. But a brand was carried with them. It is supposed possible that a coal from the brand might have been left on the floor, or in some crevice that kindled the fire. The light of the fire was first discovered about two o'clock. The bodies of the children were got out before they were wholly consumed, and were buried in one coffin, on Saturday, and an appropriate sermon was delivered on the occasion. The event should prove a warning to parents, to be cautious how they leave their houses and children in the night.—*Sangerfield Int.*

The Indians.—There was a meeting, on Monday evening, (28th ult.) in masonic hall, New-York, to consider the situation of the southern Indians. Col. John Trumbull, chairman; and Peter Sharpe and Dr. John Torrey, sec'rys. Hugh Maxwell and others addressed the meeting; and Joseph Blunt read a memorial to Congress, praying that the Indians should be saved from injustice and oppression.

Four of the Osage Indians, who for the last twelve months or more attracted so much attention in all parts of France, have arrived at Savannah, in the ship London from Havre. Two died on their passage of small-pox, and two remained ill on board of the ship. The previous accounts from France, represented the condition of these Indians as extremely wretched, having been deserted by those who persuaded them to go to Europe, they being no longer able to raise money by exhibiting themselves.

MARRIED,

Last evening, by Rev. Mr. Aikin, Mr. *H. R. Swan*, of Albany, to Miss *Mary Merrell*, daughter of Mr. Bildad Merrell, of this village.

DEATHS.

In this village, on Sabbath the 3d inst. Mr. *Jabez Miller*, in the 59th year of his age. This instance of mortality seems more like a translation than a death. A christian professor, distinguished for pious susceptibility and holy living, he took his accustomed seat at church in the forenoon, in perfect health, and appeared deeply interested in the services of the earthly sanctuary, which had special reference to the coming realities of eternity. In the afternoon, a slight indisposition, succeeded by a fit, (apoplectic, we presume), removed him without a moment's warning, as we humbly trust, to the sanctuary above, among the spirits of just men made perfect. Mr. Miller was a native of England, a man in humble life, full of meekness and christian simplicity. He had been a professor of religion for ten years, and a member of the 2d presbyterian church in this village, ever since its first formation. His funeral will be attended to-day, at 2 o'clock, P. M.

At Dunkirk, Chautauque co. on the 22d ult. after a most distressing illness of six weeks, Mrs. *Betsey Alden*, of Rome, Oneida co. aged 49. From the commencement of her illness, she was deeply impressed with the idea, that it was to terminate in her removal to a world of spirits. This, to one who like her had lived eminently devoted to the cause of Christ, could scarcely have been a painful impression. She was on a visit at her daughters', and regarded it as a kind providence, that her removal was to take place under such circumstances, rather than in the dwelling of her lonely widowhood. During her sickness, she was calm and happy, till the last, and said much to comfort her daughters. She would always chide them, if she saw them in tears, and say, "I would have stayed with you; but it is not best. Oh, I know it will be hard with you; but for *me* to depart, and be with Christ, is far better." The communion was administered to her two days previous to her death. She expressed much joy, and even joined in singing a hymn. The next day she seemed sinking, and could speak but little at a time; but always expressed a strong confidence in the Saviour. Her path indeed grew brighter and brighter unto the perfect day. About twelve hours before she died, the writer caught an earnest look from her, and asked what she desired. "Write to Mrs. ——," said she; and added, after some time, and with much exertion, "Tell her I went rejoicing—strong confidence in the Saviour—peace—joy." About an hour before she ceased to breathe, she extended her hands and exclaimed audibly, "He comes." She was then asked if she was happy, and if the Saviour was near. She answered, "*Yes.*" She suffered greatly; but her death was as calm and sweet as the sleep of an infant.—*Comm.*

In New-York, on the 27th ult. Rev. *John M. Mason*, D. D. aged 59. Dr. M. was born in New-York. He was also educated there, and graduated at Columbia college. He succeeded his father, as pastor of the Scotch presbyterian church in Cedar-street. Afterwards a church was built for him in Murray-street, which is now under the pastoral care of Rev. Mr. Snodgrass. Dr. M. was also for several years provost of Columbia college in that city, and afterwards president of Dickerson college, at Carlisle, Pennsylvania. A few years since he suffered an attack of paralysis, which almost prostrated his faculties; when he returned to New-York, and has since resided with his children. Dr. Mason was a man of refined learning and profound research. He was the most popular preacher of his day, and his commanding and overpowering eloquence was the theme of general admiration.

At Annsville, Oneida co. on the 24th ult. Mr. *Joseph Segur*, aged 50.

NOTICE.

The anniversary of the Oswego County Bible Society, will be held at Pulaski, on the second Tuesday in January next, at eleven o'clock, A. M. Elder J. C. Harrison is appointed to preach. The members of the Executive Committee are requested to meet at 10 o'clock, A. M. of the same day. R. T. SMITH.

Dec. 19, 1829.

List of Agents.—A list of agents for the Recorder, who are authorised to receive subscriptions and payments, will be found on our last page. Should any names have been omitted, they will be added in a future number. The names of the following gentlemen, who have also consented to act as agents, were not received until after the general list was prepared:—

Rev. Daniel Washburn, Franklin, Delaware co.
William B. Ogden, P. M. Walton, do.
Dea. Reuben Fairchild, New-Lisbon, Otsego co.
Dea. Albert North, Fly-Creek, do.
Dea. William Clark, Cooperstown, do.
Joel Kellogg, Gilbertsville, do.
Rev. Mr. Howe, Springfield, do.

NEW FIFTY DOLLAR ACT.

THE Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index—just published and for sale, by the hundred, dozen, or single, by HASTINGS & TRACY.
Dec. 29, 1829.

FAMILY SUPPLIES,
AND ALL KINDS OF GROCERIES, EXCEPT ARDENT SPIRITS.

THE Subscriber has commenced business at the corner of Hotel & Liberty streets; where he offers for sale, a select assortment of Groceries, such as best Old Hyson Tea: Young Hyson, Hyson-skin & Tonkay Teas: Loaf, lump & brown Sugars: Coffee, Molasses, Ginger, Rice, Lamp Oil: Dipt, mould & spermaceti Candles.—Also, Codfish, Mackerel, Connecticut mess Shad, Pork, Salt; a constant supply of Superfine Flour, by the barrel or less quantity, Buckwheat and Rye Flour, Indian Meal, Butter, Cheese, &c. &c. and most other articles usually kept in a Grocery Store, (except ardent spirits), which will be sold at the lowest prices.
JAMES VAN RENSSELAER.
Utica, Dec. 29, 1829. 52

GROCERIES.

PARKER & HASTINGS, No. 90, Genesee street, having received their winter stock of Groceries, offer a general assortment of articles usually kept in their line; among which are—
100 chests Hyson, Young-Hyson, Hyson-Skin, and Black Teas, of the first quality;
15 hhds. St. Croix and N. O. Sugars: 12 hhds. Lump and Loaf Do.: 10 boxes Havana and Canton Do.
40 kegs Plug and Twist Tobacco; 40 boxes Pipes;
5000 Sylvia & Cabana's Segars; 10,000 Havana Do.
5 tierces Maccaboy & Scotch Snuff; 100 mats Cassia;
200 boxes Bunch and Bloom Raisins; 20 kegs do.
20 bales Almonds; 10 bales Filberts; 10 bbls. Peanuts;
10 bbls. Brazil Nuts; 100 lbs. Cloves; 100 lbs. Nutmegs;
30 bags Java and Green Coffee; 50 kegs Ginger;
50 bags Pepper & Pimento; 6 boxes Mardell Mustard;
6 tierces Rice; 5 jars fresh Malaga Grapes;
10 jars Spanish Olives; 150 bags Shot;
150 boxes Windsor shaving Soap; 60 doz. Fancy Do.
100 boxes Bar Do.
50 qr. casks Madeira, Port, Teneriffe, Canary and Malaga Wines; 10 boxes Champaigne.
Citron, Currants; Olive Oil, Capers, Anchovies, Pickles, Pepper Sauce, Lemon Syrup; Chocolate; Sperm Candles; Alum, Copperas, Indigo, &c. &c.
All of which they will sell on the most favourable terms, at wholesale or retail.
ALSO, 100 bbls. fresh Flour, from Ontario Mills.
100 bbls. Salt; 40 hhds. Molasses; 100 qts. Codfish.
For sale, by PARKER & HASTINGS.
Utica, Dec. 22, 1829. 51w3

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against
Loss or Damage by Fire,
at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, *Genesee street*, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $6.50 per hundred. *August* 19, 1829. 33

POETRY AND MUSIC.

THE VOICE OF WINTER.

I come—my breath is on the blast!
A wreath of clouds is o'er me;
And the loveliest flowers on earth, as I pass'd,
Have wither'd and shrunk before me.
I have found the earth in its richest bloom,
I come to gather its pride to the tomb;
I have found it all with joy elate,
I come to make it desolate.

The leaves of the 'ree are rustling and gay,
The sheen of the river is bright as the spring:
I will blow those rustling leaves away,
I will stop the streamlet's murmuring:
I will strip of its robe the towering oak,
Its roots shall be torn, and its limbs be broke:
I will howl through the waste, and the wild beasts there,
At the sound of my voice, shall shrink to their lair.

The eagle shall close her soaring wing,
And seek her nest on the eyrie high;
And every songster cease to sing,
At the sound of my ominous rushing by!
I will bow to the dust the gayest flowers,
And strip of their pride the fairest bowers:
I will clothe the earth in white as I come;
The winding sheet of her wintry tomb.

"Stoughton Collection of Church Music. Selected and arranged by the Stoughton Musical Society; being a compilation of the most approved Sacred Music, by ancient and modern authors, *preserved* as originally written." Boston: Marsh & Capen, 1829.

What would our readers think of a volume, executed in a beautiful style, which should contain some of the choicest specimens of Milton, Cowper, Thomson, Scott, and Campbell, accompanied with a multitude of street ballads, doggrels, and nursery rhymes? Would they call it a "compilation of the most approved" specimens of poetry? Or if a neat little volume were to be offered as a manual of devotional poetry, professedly containing "approved" psalms and hymns, "ancient and modern," and these "as originally written," while yet these same psalms and hymns should be presented neither in the original dress, or in any other dress but that of the most illiterate character; what would be the conclusion? Why certainly, that the book should be regarded as a catch-penny and an imposition.

This supposition, we are constrained to say, does no injustice to the work whose title we have placed at the head of this article. The book is an entire cheat; we do not say designedly so; for, no doubt, charity requires us to conclude that the compilers have sinned thro' ignorance. Indeed, there is no other way of accounting for the total discrepancy that exists between the title and the contents of the volume, than by supposing that "one of the oldest musical societies in New-England," is still profoundly ignorant of the history, the science, and the "most approved" style of church music.—This, to some, may appear as a harsh accusation. Nevertheless, it is, demonstrably, a true one; and if such pretensions as these are bro't before the public, it is time for the friends of sacred music to speak out plainly, that the work of musical degeneracy may be stopped, if possible, at the very commencement. A production that is merely worthless, may, in these good-natured days of book-making, be left to pass into silent neglect; but a work which comes apparently with high pretension, while it aims directly at nothing less than the utter vitiation of the public taste, certainly deserves, whether its compilers are ignorant or well informed, that the most public and decided testimony should be borne against its character.

But let us be more particular. We have spoken of a false title. The title is false, chiefly, in three respects:—

1st. The music of the compilation is not that which is, as a whole, or which ever was, or ever will be, of the "most approved" character. On the contrary, it consists of every species of character, good, bad, indifferent, and detestable, without the least discrimination. The miserable fugues of New-England; the trash of a European Stephenson, its exact prototype; the illiterate scores of a Tansur; old street ballads, and opera songs translated; these, with comparatively a small number of specimens which are really excellent, and a number which are tolerable, are found to constitute the volume.

2d. A part of the work has no real claims to the character of "*sacred*" music. Who would think, for instance, of dignifying the old melody of the Indian Philosopher by that title?—Who would allow that "Auld Lang Syne," a Scottish convivial, which is of dancing memory in this country, could be rendered fit for the purposes of the church, merely by applying it to sacred words! The song of "Little Pickle," too, in the *farce* of the "Spoiled Child;" who that has ever seen the farce would endure to see the music applied to the words of a lofty psalm, the special object of which is to render "glory" to God—to ascribe "immortal honours" to him, for his "power and grace," his "truth and justice!" These are some of the grosser sins of the compilers. Smaller offences are more numerous.

3d. Neither the old tunes nor the new ones, if we except a small number which are of inferior character, are presented "as originally written" or composed. Here the compilers are wholly mistaken from beginning to end. The oldest psalms and hymns were composed and published entirely without harmony. Those which are of a period somewhat later, exist in a thousand different forms; and after the utmost research, the intelligent compiler will think himself fortunate, if he can find one out of ten in the original. The compilers before us complain, in their preface, of alterations and amendments in music generally; nevertheless, the same alterations and amendments they themselves have sanctioned in countless instances, and this without intelligence or discrimination. Even in late compositions, where the original was at hand, we notice the same things. Witness Blendon and Sinai, for instance. The former appears with its added part; and the latter has lost all its harmonic symmetry and beauty. The tune "Haydn," too, is a miserable arrangement from a celebrated chorus of Haydn, when the very oratorio containing it, *in the original*, has been published even in Boston, a few doors distant, as we may suppose, from the very press which now pretends to preserve tunes as originally written.

But it is needless to enlarge. By what has already been adduced, it will be seen that the work before us has no pretensions to the character it assumes; and this is all that is necessary to offer on the subject.

MISCELLANEOUS.

The following remarks have something more than novelty to recommend them. Why so much labour to account for the *ten* tribes, as if they were actually missing, when there is reason to believe that they have long since been amalgamated with the "children of Judah?"

From the London Evangelical Magazine.

ON THE SUPPOSED EXISTENCE OF THE TEN TRIBES.

The twelve tribes of the children of Israel are visible, and are constantly met with in our daily walks, and I believe are spread over France, Holland, Germany, Poland, &c. and that they are the remnants and actual descendants of the twelve tribes, I think scripture renders sufficiently clear. At the birth of our Saviour, we read of one Anna, a prophetess, of the tribe of Aser: Paul, the apostle, was of the tribe of Benjamin:—Zacharias and his wife were of the tribe of Levi: Joseph and the Virgin Mary were of the tribe of Judah; and in the apostle Paul's eloquent address to Agrippa, there is this remarkable passage, Acts 27, 7—"Unto which promise, *our twelve tribes*, instantly serving God day and night, hope to come." Surely there can be no doubt, therefore, but that some of each of the ten tribes availed themselves of the permission of Cyrus, and returned to the land of their forefathers. Again, there is an evident distinction in the forms used by the sacred historian relative to the ten tribes of Israel and the children of Judah. The former is designated "outcasts;" the latter, "dispersed:" Outcast, or cast out. The same term occurs in the Apocalypse, when Satan and his angels are cast out; that is, never more to be recognised in that character. The prophet Ezekiel foretels that the distinction of the ten tribes of Israel and Judah should be abolished, and forever cease; and they should become one stick in the hands of the Lord. I assume that this prophecy is already fulfilled and accomplished. No modern Jew can now deduce his exact genealogy, or point with unerring precision to his particular tribe. Are we not then fully justified in concluding that the present known population of the Jews, scattered over the continent and other parts, amounting in round numbers to upwards of four millions, contain in themselves the remnant of the twelve tribes; and therefore there is no necessity of supposing there exists any other vast and unknown body of the Jews, but what we are well acquainted with in the present day?

From "Stories of Waterloo."

A FIELD OF BATTLE.

Wellington, at midnight, returned to Waterloo across the crimson field, which that day had consummated his military glory. It is said that he was so deeply affected, as "by the pale moonlight" he unwillingly surveyed the terrible scene of slaughter he passed by, that he bitterly lamented a victory which had been achieved at the expense of many personal friends, and thousands of his gallant soldiery.

When the next sun rose, the field of battle presented a tremendous spectacle of carnage. Humanity shuddered at the view, for mortal suffering in all its terrible variety was frightfully exhibited. The dead lay there in thousands. With them human pain and agony were over; but with them a multitude of maimed wretches were intermingled, mutilated by wounds, and tortured by thirst and hunger. A few short hours had elapsed, and those who but yesterday had careered upon the plain of Waterloo, in the full pride of life and manhood, were stretched upon the earth; and many who had led the way to victory, who with exulting hearts had cheered their colder comrades when they quailed, were laid upon the field in helpless wretchedness.

Nor was war's misery confined to man. Thousands of wounded horses were strewn over this scene of slaughter. Some lay quietly on the ground, cropping the grass within their reach; some with deep moaning expressed their sufferings; while others, maddened with pain,

"Yerk'd out their armed heels at their dead masters,
Killing them twice."

When day came, it was impossible to send relief to the wounded; many circumstances tended to retard the welcome succour. The great road to Brussels, from heavy rains, and the incessant passage of artillery and war equipages, was so much cut up, as to materially retard the carriages employed to bring the wounded from the field. Dead horses and abandoned baggage choked the causeway, and rendered the efforts of Belgic humanity both slow and difficult. Up to the very gates of Brussels, "war's worst results" were visible. The struggles of expiring nature had enabled some to reach the city. Many, however, had perished in the attempt; and dying on the road side, covered the causeway with their bodies. Pits, rudely dug, and scarcely moulded over, received their corpses, which daily became more offensive from the heat; and the same sod, at the verge of the forest, covered "the horse and his rider."

When such evidence of destruction was apparent at a distance from the field, what a display of devastation the narrow field of yesterday's conflict must have presented! Fancy may conceive it, but description must necessarily be imperfect. On the small surface of two square miles, it was ascertained that 50,000 men and horses were lying! The luxurious crop of ripe grain which had covered the field of battle, was reduced to litter and beaten into the earth, and the surface, trodden down by the cavalry and furrowed deeply by cannon wheels, was strewn with many a relic of the fight. Helmets and cuirasses, scattered fire-arms and broken swords; all the variety of military ornaments; lancers' caps and highland bonnets; uniforms of every colour, plume and pennon; musical instruments, the apparatus of artillery, drums, bugles. But why dwell on the harrowing picture of "a foughten field?" Each and every ruinous display bore a mute testimony to the misery of such a battle.

Could the melancholy appearance of a field of death be heightened, it would be by witnessing the researches of the living amidst its desolations, for the objects of their love. Mothers and wives and children for days were occupied in that mounful duty; and the confusion of the corpses, friend and foe intermingled as they were, often rendered the attempt at recognising individuals difficult, and in some cases impossible.

In many places, the dead lay four deep upon each other, marking the spot some British square had occupied, when exposed for hours to the murderous fire of a French battery. Outside, lancer and cuirassier were scattered thickly on the earth. Madly attempting to force the serried bayonets of the British, they had fallen in the bootless essay, by the musketry of the inner files. Farther on, you traced the spot where the cavalry of France and England had encountered. Chasseur and hussar were intermingled; and the heavy Norman horse of the imperial guard were interspersed with the grey chargers which had carried [illegible] chivalry. Here the highlander and [illegible] lay, side by side, together; and the heavy dragoon, with "green Erin's" badge upon his helmet, was grappled in death with the Polish lancer.

On the summit of the ridge, where the ground lay cumbered with dead, and trodden fetlock deep in mud and gore, by the frequent rush of rival chivalry, the thick-strewn corpses of the imperial guard pointed out the spot where the last efforts of Napoleon had been defeated. Here, in column, that favoured corps, on whom his last chance rested, had been annihilated. The advance and repulse of the guard was traceable by a mass of fallen Frenchmen. In the hollow below, the last struggle of France had been vainly made. The old guard, when the middle battalions had been forced back, attempted to meet the British, and afford time for their disorganised companions to rally. Here the British left, which had converged upon the French centre, had come up; and here the bayonet had closed the contest.

ELIXIR OF HEALTH AND LONGEVITY.

In 1728, a person of the name of Villars, in Paris, gave out that his uncle, who, it was well known, had attained very nearly to his hundredth year, and died then only in consequence of an accident, had left him a certain preparation, which possessed the power of prolonging a man's life to upwards of a century, provided he lived with sobriety, and exercised daily in the open air. When this individual happened to observe a funeral, he would shrug up his shoulders in pity:—"If the deceased," said he, "had followed my advice, he would not be where he now is." His friends, among whom he distributed his medicine gratuitously, observing the conditions required, experienced its utility, and praised it incessantly. He was thence encouraged to sell it at a crown per bottle; and the sale was prodigious. Now the remedy was in fact nothing more than the water of the river Seine, slightly acidulated.—Those who made use of it, and were attentive, at the same time, to regimen and exercise, soon found their health greatly improved. To others, who were neglectful, he would observe, "It is your own fault if you are not perfectly cured; you have been intemperate and indolent; renounce these vices, and you will live at least a hundred years." Some took his advice; and the very decided advantage which these latter derived from Monsieur Villars' drops, caused him to increase rapidly in reputation and wealth. The Abbe Pons extolled our quack, and gave him the preference to the celebrated Mareschal de Villars. "The latter," says he, "kills men; the former prolongs their existence."

At length, however, it was unfortunately discovered that Villars' remedy was composed almost entirely of pure water. His practice was now at end. Men had recourse to other empirics of a far more dangerous character, and to specifics and advice much less efficacious and rational in their nature.—*Journal of Health.*

HYMNS IN THE CHOCTAW LANGUAGE.

About sixty hymns have been prepared in the Choctaw language by the missionaries of the Board in that nation, and are now in press. The adult Choctaws manifest a new desire to learn to read their own language, especially those who have been recently converted. It is supposed that one thousand copies, of which the edition consists, will barely supply the demand.

Mr. Abraham Bradley, late assistant Postmaster-General, has issued proposals to publish a map of the United States, in which, in addition to many other improvements, all the post-roads and post-offices will be accurately delineated and distinguished.

WAR.

The following is an account of the number of battles, sieges, and treaties, which have taken place since the origin of the French monarchy up to 1815: Battles, by land, 1305; by sea, 77: Sieges by land, 1780; by sea, 21: Treaties of peace, 66.

SELF-ESTEEM.

Some Frenchmen who had landed on the coast of Guinea, found a negro prince seated under a tree, on a block of wood for his throne, and three or four negroes armed with wooden pikes for his guards. His sable majesty inquired, do they talk much of me in France?

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$145 00a	Sole, oak tanned, lb	19a22
Pearl	145 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 12a5 25	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 10a1 12	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
La Plata, lb	14a15	Gunpowder	1 10a1 30
St. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
Bds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

AGENTS

FOR THE WESTERN RECORDER.

Adams, P. D. Stone	Madison, Calvin Whitcomb
Antwerp, Dr C. Preston	Manheim Centre, Charles Freeman
Augusta, Gen J. J. Knox, & W. H. Chandler, Esq	Manlius, H. W. Ewers
Auburn, Palmer Holley	Massena, Rev W. Paddock
Bath, C. T. M Connell	Mexico, W. Mitchell
Bainbridge, Rev E. Pratt	Morristown, Rev Mr Taylor
Binghamton, Dr West, and H. Collier, Esq	Morrisville, Capt T. Pond
Boonville, William Sippell	New-Haven, C. R. Wells
Brownville, J. Ballard	New-Lebanon Springs, A. Peabody
Burlington, Silas Maynerd	Newark, J. C. Kanouse.
Camden, Erastus Upson	Norfolk, Erastus Hall
Canajoharie-Centre, Rev C Wadsworth	North-Elmira, J. M'Connell, P. M.
Canton, Asa Conkey	Norwich, Jed'n Hitchcock
Cape-Vincent. R. T. Lee	Ogdensburgh, J. Seeley
Camillus, S. Robbins	Onondaga Hollow, Rev W. Thacher
Champion, Rev N. Dutton	Oswego, W. S. Maynard
Chenango-Forks, Dea. Stevens	Oxbow, Rev J. Sanford
Cherry-Valley, A. Crafts	Paris, T. Simmons
Cicero, J. Cody, P. M.	Palatine, J. Nellis
Clinton, Dr S. Hastings, Jr	Palmyra, Rev A E Campbell
Columbia, Jacob Keysler	Pitcher, Rev Mr Bradford
Columbia vil. Rev J. Hurlbut	Port-Gibson, James Field
Constable, S. Wyman	Pompey, E. Wells
Coventry, S. S. Beckwith	Potsdam, S. Raymond
Cranes Corners, E W French	Parishville, Joel Potter
DeKalb, G. Townsley, P. M	Prattsburgh, J. W. Hopkins
Delphi, M. B. Slocam	Richland, S. Meacham
Dansville vil. Dr W F Clark	Richville, J. C. Rich
Danube, Dr J. Holmes	Rodman, H. C. Strong
Detroit, E. P. Hastings	Rome, Norman Seymour
Ellisburgh, Charles Avery	Rutland, Amos Mallary
Elbridge, Nath'l Munro	Sacket's Harbor, G. Camp
Evans' Mills, C. W. Candee	Salina, Dr A. S. Ball
Exeter, Rev Mr Storrs	Salisbury, Platt Richards
Fall-Creek, Dr N. Branch and Dea A. Sears	Sidney Plains, Rev J. B. Fish
Fonda's Bush, I. S Thompson	Smithville, R. Pearson
Fredonia, P. Wells	Smyrna, G. Hammond
Fayetteville, J. McVickar	Stockholm, L. Pettibone
Ft. Covington, J. Parkhurst	Stowes Sq. Rev Mr Crandall
Geneseo, Truman Hastings	Sherburne, William Avery
Geneva, Horace Hastings	Syracuse, G. W. Hickcox
Governeur, H. D. Smith	Stephentown, Rev Mr Beach
Great Bend, N. Y. D. Potter, Jr	Taberg, William Firman
Great Bend, Pa. N. Ives	The Square, (Scipio), Benoni Smith, P. M.
Green, St'n Ketchum	Trenton, Dea Younglove
Guilford, Dea S. Jewell	Troy, Dr A. Robbins
Hamilton, Rev P. Field and Jason Olds	Urbana, Lem'l D. Hastings
Harford, Pa. Rev A. Miller	Vernon, J. Patten, & John E. Dutton
Harpersville, Azor Smith	Vernon Centre, Starr Clark
Henderson, A. Atherton	Verona, Rev I. Brainard
Homer, J. Searl	Veteran, Theodore Valleau
Hopkinton, A. Warner	Waddington, S. H. Dearborn
Ithaca, Daniel L. Bishop	Watertown, Silas Clark
Jamesville, I. W. Brewster	Waterville. Lemuel Hills
King's Ferry, S. Chadwick	Western, G. Brayton, Esq
Lawsville, Pa. Allen Upson	Westford, Charles Maxon
Lebanon, Joel Bradley	Westmoreland, Wm. Newcomb
Lee, Henry Ford	Whitesboro', Rev J. Frost
Lima, Rev J. Barnard	Wynant's Kill, A. Tracy
Lisbon, Dea J. Martin	Weedsport, Gen O. Rude
Lisle, Dr G. L. Spencer	
Lowville, P. Abbott	

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

Dr. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

Utica, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marsball, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.
New-Hartford, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me wi hout effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion: a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. Williams & Co. H. Storrs & Co. Dr. M. Hitchcock, and Mr. A. Hitchcock, Druggists, Genesee street: Dr. Newel Smith, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.
☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

HITCHCOCK'S NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"New-York, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.
"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, Utica.

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders are authorised to sell it at a low price.
Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street *Utica, Aug.* 4, 1829. 31

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street.
August 25, 1829. 34

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

BY order of the Hon. James Dean, Esquire, a judge of the court of common pleas of Oneida county, counsellor, &c.: Notice is hereby given to all the creditors of *Huet O. Hills*, of Vernon in said county, an insolvent debtor, to shew cause, if any they have, before said judge, at his office in Utica, in said county, on the twelith day of January next, at eleven o'clock, A. M. why an assignment of said insolvent's estate should not be made, and he be discharged from his debts, pursuant to the "act for giving relief in cases